

Christian Herald

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OCTOBER, 1957

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to co-operation with all who seek the establishment of a more Christian world.

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The Inside Story

Color photo on the cover was made by Clifford Howcroft, personal photographer to the late Franklin D. Roosevelt, who is better known for his work with Cathedral Films. These days, you have to look a long time to find bridges like this one near Pipersville in Bucks County, Pennsylvania. We're glad his camera captured this tranquil relic of another day.

Ex-patient Dick Johnson (*Polio Taught Me to Pray*) is now an engineering clerk in Rochester, N. Y. He lives at home with his parents and two brothers, likes hi-fi music, cars, tropical fish.

Editor of United Evangelical Action, official organ of the National Association of Evangelicals, James DeForest Murch (*How High Should the Wall of Separation Be Built?*) is an ordained minister of the Disciples of Christ, formerly connected with Standard Publishing Co. Author of books on religious education, past presi-

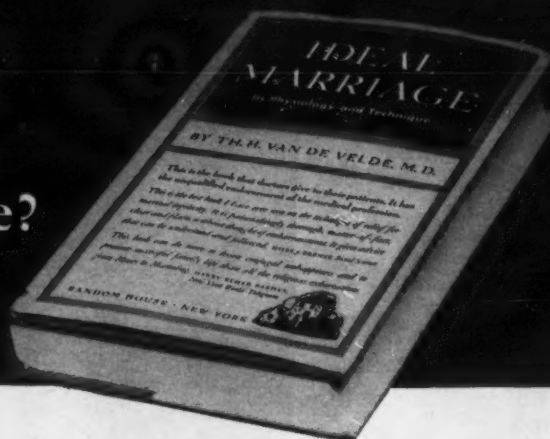
dent of the National Sunday School Association, director of National Religious Broadcasters, Inc., chaplain of the Ohio society of Sons of the American Revolution, he lists his hobbies as hymn composition and stamp collecting.

Baking bread, teaching neighborhood children to cook and ringing doorbells to remind people to register and vote are among the avocations of June L. Aulick (*Merlin, the Modern Magician*). Much of her spare time is spent in volunteer work in downtown settlement houses where New York City youngsters find interesting projects to occupy them. Already writing for newspapers at the age of 12, Miss Aulick spent ten years on the Press Information staff of CBS, now free-lances.

Next month leads off appropriately with "Give God the Thanks," adds a golden touch with Marcus Bach's "California," J. Wesley Ingles' thoughtful "A Book—Priceless Friend of Imagination," and suggestions to help you "Start the Year with a Christian Bookshelf."

CHRISTIAN HERALD

What is the secret of an ideal marriage?



More than half a million men and women have found the answer in this world-famous classic by Dr. Theodoor H. Van de Velde—a book so authoritative, so complete, so explicit that doctors prescribe it for their patients.

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And most important, it can help you and your mate find the complete, uninhibited sexual pleasure so essential to an ideal marriage.

The author, Dr. Theodoor H. Van de Velde, is a famous Dutch physician known throughout the world for his accomplishments at the Haarlem Gynaecological Clinic in the Netherlands. In this, his eightieth and best-known book, Dr. Van de

Velde discusses 546 separate aspects of marital love in terms that anyone can understand. He writes beautifully, without vague allusions or mock modesty, and what he has to say is the wisdom of many years experience.

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Dr. Van de Velde's book, being an undisputed classic in its field, is available at bookstores throughout the world. If your bookseller is temporarily out of stock, he can order one for you, or we shall be happy to send a copy by mail for seven days examination. At the end of that time, you may, if you wish, return the book for prompt refund of the purchase price. Fill out the convenient coupon at the right, and mail it to RANDOM HOUSE, Dept. 80, 457 Madison Avenue, New York 22.

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MARRIAGE, as the basis of Christian family life, gains stability through harmony and happiness in its many psychological and physical aspects. Today, doctors and ministers alike recognize the importance of these factors in the development of emotional maturity, and the detailed information in Dr. Van de Velde's book can do much to explain and relieve the tensions which often threaten the family circle. Here are just a few of the 546 subjects which are discussed frankly and forthrightly in this distinguished book:

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| Sex and dress | The menopause |
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answers
your
questions

Two-faith Marriage

Our family is seriously affected because our son is in love with—and wishes to marry—a young woman of another faith. Are there any books or other writings that point out the problems that should be faced before such a marriage?

NEW JERSEY

E.G.S.

Either of these two books would be very helpful: *One Marriage, Two Faiths*, Ronald Press, New York, \$3.50, which contains guidance on interfaith marriages. *If You Marry Outside Your Faith* by James A. Pike, Harper & Brothers, New York, \$2.50. Dr. Pike is dean of the Cathedral of St. John the Divine in New York.

European Water

A member of our church has shown a film of his travels through Europe. He says that it is practically impossible to get safe drinking water in France, Belgium and Holland—that one must drink wine or beer, etc. Is this your experience?

CALIFORNIA

H.O.

It is not. If safe drinking water is not generally available, it can be purchased bottled at less cost than alcoholic beverages.

Jehovah's Witnesses

What do you know about Jehovah's Witnesses? Where can I find an authoritative statement?

ALASKA

(Mrs.) L.E.A.

There is an authoritative and complete statement on Jehovah's Witnesses—*Thirty Years a Watch Tower Slave* by William J. Schnell. This book written by a responsible former official leader contains the answers to the questions asked by the one making the above enquiry. The volume is published by Baker Book House, Grand Rapids 6, Michigan, and the price is \$2.95.



Dr. Poling, who is president of the World's Christian Endeavor Union, arrives in Kiel to address annual conference of movement's German branch; 7,000 attended.

Bible Study Questions

Our Bible study group raises these questions about the 11th chapter of St. John's Gospel: In the 35th verse, why did Jesus weep? In the 48th verse, why did the chief priests and Pharisees think the Romans would take away both their place and nation if "all men" believed in Jesus? And in the 52nd verse, did Caiaphas realize Jesus was the Christ when he prophesied?

ALABAMA

M.E.

1. Jesus wept because He loved Lazarus and Lazarus was dead. It was the Man who wept even as it was the Son of God who raised Lazarus from the dead.

2. The temporal power of Rome was a constant threat. The rulers of the synagogue lived in constant terror of any unusual event within Jewry which might bring down this power upon their heads. They lived with memories of the past and uncertainties of the future.

3. As to the prophecy of Caiaphas, another has said: "Like another Balaam, Caiaphas was the oracle of God in spite of himself, and there is in his words meaning far beyond any that he had intended." There is moral beauty in his words in spite of the diabolical intent with which they are uttered. St.

John adds that they had an origin higher than the one who spoke them.

"Storehouse" Tithing

Do you believe that the tithe should be given exclusively to the church of which one is a member?

INDIANA

(Mrs.) N.D.

I do not. Our first support should be to and through the church to which we belong, but our contributions should not be thus limited. There are other, many other, worthy causes and each of us should select those activities and agencies that have for us a special, worthy appeal.

Death of Judas

Why did Matthew (27:5) give one account of the death of Judas and Acts (1:18) give a different account?

TENN.

(Mrs.) R.S.B.

The details included in the Acts are additions to the briefer statement of St. Matthew, and obviously they are not incompatible with it. There is no necessity for assuming, as some have, that there were two fields known as Aeldama, one purchased by the priests and the other the scene of Judas' death. The entire passage should be regarded as a note of the historian and not as part of the speech of St. Peter.

CHRISTIAN HERALD

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This is Michael Belos, a blind man in Greece whose only desire in life is to make others see Christ. He is now a missionary of the American Mission to Greeks engaged in the distribution of the Word of God and in evangelistic work. Here is what he wrote to us: "I was deeply touched to receive your gift of \$10 which came as a sweet savor to refresh my spirit. I am so burdened for souls that I shall spend half of it for traveling expenses to go to various places to distribute the Word of God and Christian literature. The authorities would often come to arrest me, but when they realize I am blind they let me free. So my blindness is used in a wonderful way to make others see my Christ, and I praise Him for it."

Friends, think of it. A blind man in utter need himself, giving up half of this little gift sent him for his personal needs to make others see. How does your love for the Master compare with his? Will you help him make other Greeks see Jesus? You can contribute to his personal support of \$50 a month and also help him travel and provide him with Scriptures and Christian literature. \$10 will provide 40 Greek New Testaments for him. May God speak to your heart so that you can make Michael Belos your missionary in Greece today. Send your gifts to: American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. H, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

The Shortcomings of Respectability

By ROY L. SMITH

OF all the people of the ancient East the Jews were most moral. Their sex standards were the highest; their family life achieved a level to be encountered nowhere in the Gentile world; their divorce rate was lowest; the women in a Jewish household enjoyed a respect accorded to their sex nowhere else.

Among all the Jews the Pharisees were most devout. They were a party of the common people, keenly sensitive to moral principles, and devoted to the ancient faith of Israel. In spite of the fact that the New Testament represents them generally as being Jesus' critics, it also reminds us that our Lord enjoyed many favors at the hands of individual Pharisees. Whatever criticism they may have earned by their ridiculous definitions of "cleanness," "sin," and "righteousness," they also earned very abundantly the right to be called respectable and consistent.

The weakness of their position, however, lay exactly there. They set up a series of standards for respectability, they adhered to those principles with the most painful exactitude, and they demanded that all other men conform to their standards. They took great pride in the stern disciplines they imposed upon themselves, and exulted in their self-righteousness.

In a variety of ways they were paid high tribute by the people and accorded extravagant honors because of their "righteousness," yet Jesus said of

them, "unless your righteousness exceeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven." One of the reasons they crucified Him was because *He expected something more from them.*

When Jesus held up to His disciples the possibility or the impossibility of entering the Kingdom of Heaven, He was measuring life by the most entrancing prospect known to the Jews, and it continues to this day as the dream of the Christians. To be worthy of participating in its great triumph and indescribable privilege was the utmost to which any man might aspire. It was, and is, the standard by which life is to be measured.

Described in its simplest terms, it means the reign of God among men. It is the triumph of righteousness, justice, honor, peace, and love. Jesus proceeded on the assumption that citizenship in the Kingdom of Heaven was the highest goal toward which any man might work and live. No one could buy an admission; it had to be earned by righteousness and holiness of life. It is easy to understand, then, how dismayed his hearers must have been when Jesus insisted that they must be more "righteous" than even the most respectable of their day.

The Master tempered His insistence, however, by saying that the righteousness which was to be expected of all

(Continued on page 38)

TEXT: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5:20

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"I REMEMBER"

Selected by
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And God wept over the city.
His tears fell on the hard pavements
And on the unfeeling hearts of people
Who knew Him not.
And God raised up a youth
Whom He entrusted with His message
For all the world.
Fair of countenance, tall of stature,
And firm of purpose
He came invited to the city.
Out of his mouth came words,
The very words that had been whispered softly
From obscure pulpits,
Words shrouded in mist and gone unheeded.
He ripped away the veil and the words were there,
Chiseled on the Garden air.
Unpopular, unsightly, unstudied words
Like sin, Lucifer, blasphemy and hell, the breaking of the law.
But there were other words like love, atonement,
Saving grace, faith, the Holy Spirit,
The sovereignty of God.
The people came and listened to the words,
Some understood, and drawing closer, turned their lives about.
Some scoffed and went away unchanged.
And all the while God listened, too.
He heaved a mighty sigh that shook the pillars of the subways
And left uneasiness in many minds.
The shadows that were people going into taverns lessened,
Owners sent their help away,
For the ordinary rush of business almost ceased.
Decisions hung suspended on fine threads.
Perhaps it is not too late!
For even now the city listens,
The people have become alert, aware.
Earth could be fair!

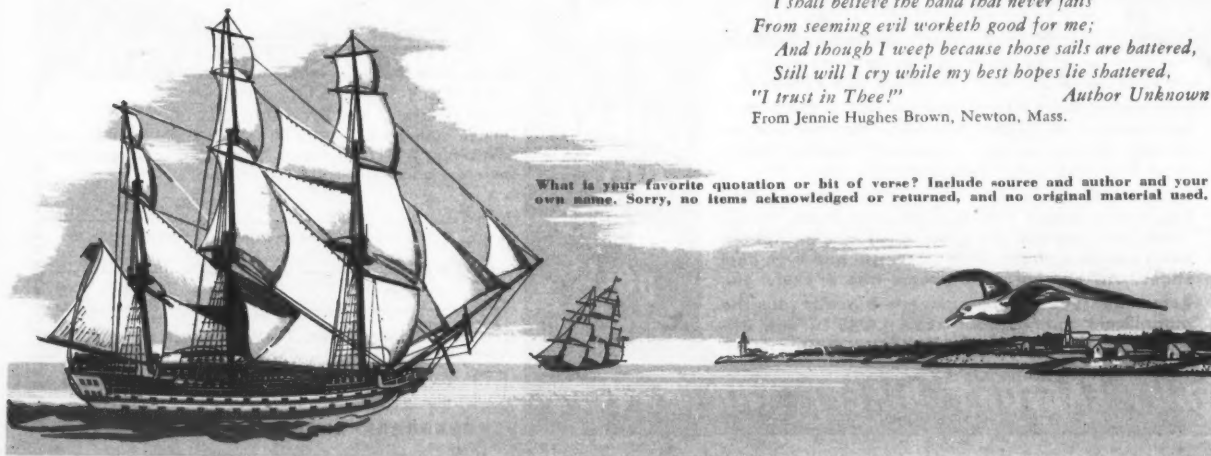
Dorothy M. Burt

From M. Cheserton-Mangle, New York, N. Y.

Strong Pilot, who at midnight hour could calm the sea with gentle power,
Grant us the skill to aid the bark of those who drift in storm and dark.

Henry Webb Farrington

From Mrs. Grow S. Brown, Hollywood, Calif.



What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

The tree held up her branches to the sky
And danced and flirted with the noonday sun
She revelled in the summer just begun
And kissed each little breeze that drifted by.
She was a thing of beauty and of grace;
It was a joy to see her standing there
When passing blossoms brushed her lovely face
Or summer rains dropped softly on her hair.

Then autumn came and with a ruthless hand
Tore off her clothes to add to his gay store.
Bereft and naked then she had to stand
And yet she seemed more lovely than before;
An inner grace, a hidden symmetry
The source of all her beauty was revealed,
A soul laid bare that nature had concealed
And covered with a crown of greenery.

My soul before the Lord is bare.
I wonder if He finds some beauty there?

Margaret Hall Smith

From Doris M. Williams, Little Valley, N. Y.

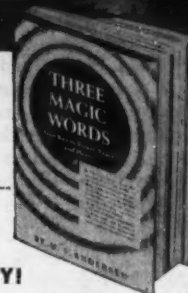
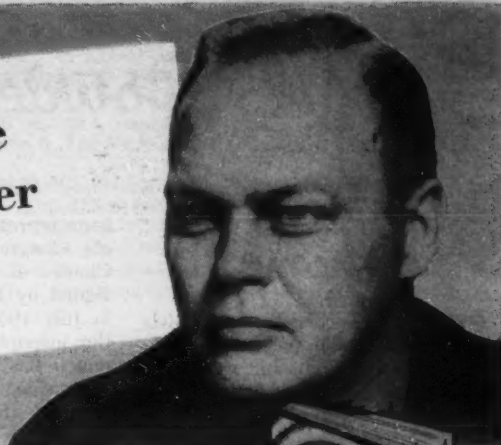
THERE are no idle words where children are,
Thoughts spoken in their hearing carry far,
Producing fruit for evil or for good
In our great future human brotherhood;
The word dropped lightly from our thoughtless lips
Into the fertile child mind seeps and drips,
And intertwines with thought and feeling so,
It may decide the course in which some soul will go;
So speak not thoughtlessly when they are by,
Your words fall not on sterile ears or dry,
Thoughts sown in plastic minds are carried far,
There are no idle words where children are.

—Strickland Gillilan

From Mrs. H. A. Gudmundsen, Washington Island, Wisc.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails,
I shall believe the band that never fails
From seeming evil worketh good for me;
And though I weep because those sails are battered,
Still will I cry while my best hopes lie shattered,
"I trust in Thee!"
Author Unknown
From Jennie Hughes Brown, Newton, Mass.

He discovered the secret of the prayer that never fails



—and now U. S. ANDERSEN reveals in his book, **THREE MAGIC WORDS**, how you can put this amazing force to work for you.

WHAT is the source of the powerful inner faith that makes great men great, successful men successful, that makes some people leaders while others merely follow the crowd? U. S. Andersen found it in just three words—in an idea so simple, so startling, so wonderful, that it can bring you everything you ever wanted.

The power of subconscious prayer

Your subconscious mind—the mind that never sleeps—is the most powerful creative instrument in the world. It can do almost anything. It sees without eyes, hears without ears. It can solve problems, reshape matter, unveil the future, unlock the past. And it exists in every man and woman. In our subconscious minds we are literally praying every minute of our lives, *and every one of our prayers is answered!*

Who has not "slept on" a difficult question, and then found it miraculously answered by morning?

Who has not been able to wake himself at a set hour by deciding to do so before falling asleep?

Who has not called some problem "impossible," only to find—in a sudden flash of intuition—that he had the solution all the time?

Who has not experienced subconscious warnings—such as a "hunch" to check the gas gauge in an auto just before the tank was empty . . . or to tear up a letter that you later would have been sorry you mailed . . . or even to look up in time to avoid a falling object?

Harnessing the subconscious

The subconscious mind is the wonderful God-given power that makes all this possible. But can it be controlled?

In **THREE MAGIC WORDS**, U. S. An-

dersen tells you exactly how you can get your subconscious to do exactly what your conscious mind tells it to do.

THREE MAGIC WORDS will help you unlock the great store of wisdom and power that God has entrusted to your inner mind. It shows why, if we are to receive God's help in solving the problems of mind and heart and body, we must accept His teachings in every facet of our daily lives. And finally, it offers a series of tested techniques—a 30-day mental diet—that will help you impress indelibly on your mind the message in this book.

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- How to renew anyone's faith in God
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- How evil develops . . . and how it can be stopped.
- How to use the invisible power of intuition
- How to think yourself into good health and success
- How to turn obstacles into opportunities
- How to change your thinking from negative to positive.
- How three simple words *and the meaning behind them* can bring you the answer to your every prayer

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Gabriel Courier Interprets the News

at home

CIVIL RIGHTS: Second-thinkers slowly began to admit that the Senate's version of the civil rights bill wasn't the utter washout the all-or-nothing boys had dolefully declared it to be. Their belated reasoning: A law is no more effective than the will of the people to obey it. A so-called "weak" law that has the support of the people it is supposed to regulate (in this case, the South) can do more good than a so-called "strong" law that only provokes hostility. And there is this: The Senate bill was for the Senate a giant step. There was no filibuster. There was much earnestness and precious little demagoguery. The Senate—prominent Southerners included—acknowledged the right of qualified Negroes to vote, and the right, not to say duty, of the Federal government to protect that privilege. That's news!

There may be a better bill next year or the year after. Fine. That doesn't mean that *this* bill deserves anybody's condemnation. Or anybody's veto. It's an eloquent commentary on motive when a politician or party prefers no loaf to half a loaf, nothing to something. The intent, after all, was to win voting power, not votes. Or was it?

STONES: Anyone who thought the North was in moral shape to throw the first stone, must have been completely unrocked by Chicago, Ill., and Levittown, Pa. The former's worst race riot in years was touched off in the South Side's Calumet Park. How it started and who started it are not as important as the fact that tension had reached the combustible stage. That one took 100 policemen to sort out, and 37 men and women, whites and Negroes were injured. At Levittown, when a Negro family bought a house in this new city of 60,000, mobs of whites held protest meetings and smashed picture windows of the yet-unoccupied home. The county sheriff wired the governor for state troopers.

If the North can't "integrate" its thousands, how can it expect the South to integrate its millions?

BILLS: Starting about October 1, keep your eyes open for the new one-dollar bills. Worth the same 51 cents (or is it 50 now?) that other inflated American dollars are worth, the Series 1957

issue represents the fruition of an act of Congress, sponsored by Rep. Charles E. Bennett (D., Fla.) and signed by President Eisenhower back in July 1955. That act specified that the inscription, "In God We Trust," which has appeared on certain U.S. coins since 1862, should also become part of the design of U.S. paper money. At the time, all hands agreed to wait until a contemplated new method of printing currency was begun. Now the Bureau of Engraving has installed its high-speed rotary presses.

The inscription appears on the reverse side in green just above the large word "ONE." It's only on one-dollar bills at this time, but they get around more than the others, anyway. Eventually, bills of all denominations will carry the motto. Also on the new bills: signature of the new Secretary of the Treasury, Robert B. Anderson.

In case it slipped your mind: "In God We Trust" is also the official national motto of the United States. The motto also appears on 3-cent and 8-cent postage stamps.

So we're all fixed. We can start "trusting" any time, now.

AMBASSADORS: You may not know that Solomon Bandaranaike is the Prime Minister of Ceylon, or that Nehru's first name is Jawaharlal or how to pronounce either. Some U.S. Senators may not know how. But there is *one* man in this wide land who is by now letter-perfect—Maxwell H. Gluck. He's the gentleman who was nominated by the President as U.S. Ambassador to Ceylon. When quizzing Senate Foreign Relations Committee members put the unexpected questions to him, he candidly replied that he didn't know. It was a shot in the dark

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA:

A Proclamation

WHEREAS, we are grateful for the faith in which our fathers found their strength, and for the hope which has guided our nation from the earliest days; and

WHEREAS, it is a good thing for a people unitedly to remember their heritage of spirit, and to refresh themselves daily in the divine truth which is their most precious inheritance; and

WHEREAS, in our steady drive for enduring peace among men we must always seek the aid of the Father of mankind; and

WHEREAS, the Congress, by a Joint Resolution approved April 17, 1952, has provided that the President "shall set aside and proclaim a suitable day each year, other than Sunday, as a national day of prayer, on which the people of the United States may turn to God in prayer;"

Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby set aside Wednesday, the second day of October 1957, as a national day of prayer; and I call upon our citizens, each according to his own faith, to unite in prayer and meditation on that day.

In constant dependence upon our Creator for the spiritual gifts required in the conduct of our affairs as individuals and as a nation, let us now ask for wisdom and strength to fulfill the high purposes for which we are called, seeking the welfare of all peoples through a just and lasting peace across the face of the earth, bringing happiness to the home of the humblest family and to the courts of the Almighty. Let us pray with eager expectation that we may be inspired to sacrifice, at home and abroad, to achieve a life worthy of the children of God, for all men, everywhere.

In witness whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Done at the City of Washington this eighth day of August in the year of Our Lord nineteen hundred and fifty-seven, and of the independence of the United States of America the one hundred and eighty-second.

DWIGHT D. EISENHOWER

heard round the world. At home it raised the old question: should bankers, businessmen and other wealthy persons, rather than career diplomats, be appointed to posts abroad?

The practice is not new. Always, certain diplomatic posts have been prestige "plums" to be shaken down to heavy party contributors. And in the big capitals, it takes a rich man (or woman) to keep the establishment going. Of 76 American ambassadors serving abroad, 24 are of the well-heeled "amateur" variety, and 52 are professional diplomats who have come up through the ranks of the Foreign Service.

COURIER'S CUES: In the conflict-of-interest department, gem of them all: the Secretary of the Treasury is not allowed to own government bonds! . . . Don't be surprised if Mr. Nixon backs Senator Knowland, his upcoming rival for the Presidency, for governor of California.

Vaccine supplies are probably too small to prevent an Asiatic-flu epidemic this winter (Public Health Service says that if we had no vaccine at all, probably 5,000 would die). . . . British theory holds that severe emotional and physical stress in mothers during pregnancy causes majority of mentally retarded children.

Signs of the times: one company has developed a new adding machine that goes up to \$999,999,999,999.99. (Name of company supplied on request to interested parties!)

abroad

PARADE: For a clue as to who's to be who in Russia, you simply watch Russia's equivalents of Washington's famous "bubble-top" limousine, to see who's ensconced therein, and his position in the procession. From the start, that has been a tip-off to the preeminence of Nikita S. Khrushchev. He always came first, always talked first, always acted as if Premier Bulganin was simply an underprivileged relative. And when Mr. Khrushchev went to East Germany, Mr. Bulganin didn't go along at all. Instead, there was a comparative "unknown" with him, Deputy Premier Anastas I. Mikoyan. Experts who keep an eye on such things think that Mr. Bulganin is on his way out. After all, he joined the Molotov-Malenkov vote of censorship, switched back to Khrushchev only when Mr. K. hurried home to build up his defenses. Bulganin was apparently untouched by the quick purge that sent the other rebels to their assorted Siberias. But it's not likely that Mr. Khrushchev has forgotten completely.

RELIGION IN THE U.S.A.

An analysis of 1956 statistics compiled by the National Council of Churches and published in *The Yearbook of American Churches for 1958*

STATE OF THE CHURCH: Total membership in all religious bodies in Continental U.S. increased 3 per cent to 103,224,954. (Last year's increase was 2.8 per cent.) The population increase was 1.7 per cent. Of the total, 60,148,980 or 59 per cent are Protestant churchmembers; 34,563,851 are Catholic; 5,500,000 Jewish. The increase in Catholic membership is 3.5 per cent, in Protestant 2.9 per cent. Out of every 100 Americans, 62 belong to some church. (Last year it was 60.9 out of 100.)

CHURCHES: The number of new congregations is down from last year's 5,443 to 3,198. Of these, 2,124 are Protestant, 35 Catholic. There are 308,647 churches and synagogues in the U.S. Protestants average 210 members per congregation, Catholics 1,636 per congregation.

DENOMINATIONAL RANK: The Methodist Church is still largest with a membership of 9,422,893; Southern Baptists are next with 8,700,481. Southern Baptists increased their membership by 223,042 (2.7 per cent) while Methodists increased by 130,847 (1.4 per cent). The Lutheran Church-Missouri Synod listed an increase of 3.6 per cent; Protestant Episcopal 3.4 per cent; American Baptist .9 per cent. Assemblies of God increased 17.5 per

cent, adding 70,314 in one year. Southern Baptists had the most new congregations—457.

SUNDAY SCHOOLS: Sunday-school enrollment is still increasing with a total of 39,904,076, of which 92.9 per cent is Protestant. There were 5,880 new Sunday schools. Methodists lead with 6,955,729 pupils; Southern Baptists have 6,812,914; National Baptist USA, 2,407,348. Ninth on the list is Assemblies of God with 878,080 (their church membership is only 470,361). Free Methodist, Wesleyan Methodist, Nazarene, Church of God, Christian and Missionary Alliance, Conservative Baptist, Mennonite and Pentecostal Church of God have larger Sunday-school enrollments than church memberships.

MONEY: Whatever you call it—and the French prefer "financial reform" to "devaluation"—the point is that France has cut the exchange value of the franc by 20 per cent. Far from representing philosophical tinkering with the currency, France's problem is one of sheer financial existence. By "selling" francs, whether officially or unofficially, at 420 instead of 350 to the dollar, the individual or the nation with dollars (or other kinds of exchange) is more likely to buy. It's the equivalent to having a bargain sale. Why is France interested in selling more products abroad? Simply because she's got a trade deficit—she has been doing more buying than selling. In a year, imports rose by 30 per cent, but exports rose by only 11 per cent.

And in Germany, business is booming. Exports are rising. The trade balance is so favorable that Britain (whose pound rate is in trouble) wants Germany to raise the price of the Deutsche Mark by 15 per cent, making it harder for Germany to sell goods abroad, cutting Germany down to size. Germany, booming, doesn't like the idea.

OMAN: The storybook Sultan of Oman is more or less the ruler of 550,000 people. Most of them are tough, turbaned tribesmen who live in sun-baked villages of the arid and mountainous inland of this Kansas-sized nation at the mouth of the Per-

sian Gulf. Until recently, the Sultan was content to keep to his comfortable palace in the coastal town of Muscat, let the tribes go their own way. Then oil was discovered in tribal territories.

The Sultan's interest in the people promptly perked up. To make sure that American and British oil companies received the utmost co-operation (and the Sultan his substantial revenue), he began asserting himself. The tribes, unaccustomed to taking orders from Muscat, resisted. So the Sultan's forces marched to put down the "revolt." When they took a beating, the Sultan called upon Britain for aid. Britain, obligated by an alliance to help in just such a situation, sent help in the form of jet planes, which bombed military targets.

Thus Britain, involved in another "war," again made a convenient scapegoat for Middle East unrest. If Britain had not respected her treaty commitments, the numerous other sheiks and kings to whom she is bound by similar alliances, might have grown restive. When the Middle East is the depository of more than two-thirds of the world's known oil reserves, restiveness couldn't be risked, in the estimation of British leaders who know that as and if their nation's oil supply is cut off, Britain dies.

CHINA: The problem was not so much
(Continued on page 14)

My Sister is Hungry too!

Hardly daring to hope, the little ones of China lift their eyes. Too many times there is no one to see, no one to listen, no one to care. When fighting and famine snatches away the protecting hand of mother and father, there is no one to dry their tears or heal their hurts.

Thousands of them are finding their way to Hong Kong. And there on a beachhead of freedom, Christian Herald is answering the sobs of the children. Faith-Love Orphanage is busy with activity, ringing with the shouts of happy youngsters lifted into a circle of love. Food and clothing are provided—and more than these, a home and the wonderful opportunity of having a foster father or mother.

Do YOU want a little girl—or a little boy? Would you like to have a stake in tomorrow—a stake in peace?

In Hong Kong are children who will some day be China's leaders—preachers, teachers, nurses, parents. Today they are helpless and homeless children. Today, they need food to eat and clothing to wear and mothers and fathers to love. Today, you can build a rainbow of peace—one end on the doorstep of China, the other end on the doorstep of your own home.

For ten dollars a month you can "adopt" a child. Ten dollars a month will save a child for tomorrow—a child strengthened, loved, given faith—through your gift. You receive a picture of the child. You are told his previous history, what games he likes to play, what his chores are in the orphanage where everyone helps, his personal characteristics. You have the rare privilege of corresponding with "your" child yourself—and of receiving letters in reply. And at any time you may cancel the arrangement. Nothing binds you but the heartstrings of a child.

You don't have to send a year's support now, not even support for six months. Just ten dollars—so that we can tell one more waiting child that somebody does want him!

The need is so great! Even now construction is under way to provide for 1,000 more homeless, parentless waifs. We must not fail them!



PHOTO BY: LEON KOFOD

**Will you "adopt" a child now?
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but the reward is as big as
a little child's love.**

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Industrial Missions in China
27 East 39th Street • Room 21
New York 16, N. Y.

MY NAME _____

ADDRESS _____

Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

☐

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.

☐

I enclose \$120 as payment for a full year.

☐

I cannot provide complete support for a child, but I wish to have a share and I enclose \$_____.

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31 Minutes

New Natural Color

Rental:

Long Lease:

\$15 Color

\$300 Color

SHADOW OVER ITALY



SHADOW OVER ITALY clearly shows Roman Catholicism at work in Italy today. Dr. Bob Jones, Jr., in a courageous expose and frank discussion of Vatican tyranny and hypocrisy, analyses the methods by which Ecclesiastical Babylon seeks to dominate the world. This film is a warning to American Protestants. At the same time, it presents the truth of the Gospel to Roman Catholics.

Beautiful scenes of Italy in **BRILLIANT COLOR**

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LARGEST GRAHAM MEETING IN U. S.: Aerial view of Yankee Stadium in New York half-an-hour before start of services, July 20. More than 100,000 attended.

that some 40 American students were exposing themselves to Communist propaganda by leaving on a trans-Siberian express train for what amounted to an expense-paid (by Red China) junket to Peiping. If American youth can't hold their own in toe-to-toe ideological frays with Communists, it's a sad commentary on their schools, homes and churches. But that's not the point. Their going now gives Peiping something to crow about, and freedom-lovers around the world something to cry about. It's not a matter of these youngsters hurting themselves, but of hurting other people who have been hurt too often.

And there is this: the U.S. State Department told them expressly not to go. They went. That kind of blithe disregard of constituted authority on a local scale would be called juvenile delinquency. What do we call it on a global scale?

church news

WORLD COUNCIL: The Central Committee of the World Council of

Churches, meeting at New Haven, Conn., in yearly session, made history in several directions. For one thing, it administered a mild rebuff to Dr. Joseph L. Hromadka, Communist apologist and member of the Central Committee since 1954. (Dr. Hromadka last year registered approval of the intervention of Soviet troops to crush the revolt in Hungary.) But for the curious voting technique of abstention, popularized in the United Nations, and which allows a delegate to soothe his own conscience without deterring the action to which he is opposed, Hromadka would have been rebuffed right out of his job—that and the fact the vote was for a complete slate of 12, rather than for individuals, a democratically untenable procedure by itself. The final vote: 28 for, 7 against, 64 abstentions.

For another thing, and despite the feeling of certain of the European delegates that some members are too ready to make "an open declaration of war" against the Roman Catholic Church, the Council's executive committee was requested by resolution to "arrange for a study to be made of the problems of religious liberty arising in

EAST MEETS WEST: Metropolitan Mar Thoma Juhanon, Travancore, India, shares table with Dr. Henry P. Van Dusen, president, Union Theological Seminary, New York, at luncheon following initial meeting of Central Committee of World Council of Churches in New Haven, Conn., July 31.

WIDE WORLD





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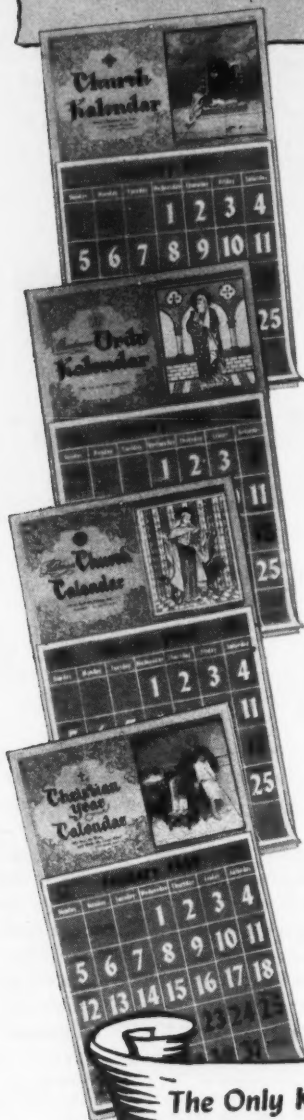
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Roman Catholic and other countries." This was adopted in place of a resolution strongly condemning persecution of Protestants in predominantly Catholic countries such as Colombia.

The Central Committee also voted to engage an expert on race relations for three years to serve member churches as a consultant; and admitted five more church bodies (Evangelical Lutheran Church of U.S.; Presbyterian Church of East Africa; Gereformeerde Kerden of Indonesia; Burma Baptist Convention; and the Presbyterian Church of Jamaica).

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, and repeatedly a moderating force on the Central Committee, warned that "disunities and disagreements" among churches should not be viewed "too tragically or too impatiently. Our disunities still have a positive and creative value." He pointed out, "Indeed, it is only through them that growth into truth has remained possible and fullness of truth has been kept still within our reach . . ." And this reassuring Fisher note: The World Council "can do nothing as a Church since it has none of the corporate gifts of the Holy Spirit to the Church in its own right." Is Dr. Fisher, too, wondering what part the Council should play, or proposes to play, in world Protestantism?

BILLY GRAHAM: The New York campaign was "the most" in every respect—total attendance, length, the Yankee stadium rally, commitments. Gotham will not soon forget the sheer impact of the meeting. In quieter ways, the influence of the Crusade in the lives of individuals and churches will go moving through the years. Madison Square Garden will never be the same again, for it will never have the same sort of audience again—until the present Billy or a Billy of another decade revisits the city.

It will seem a bit like sacrilege to any Crusade attenders who are also circusgoers or basketball fans or maybe even prize fight devotees, to go back—something like seeing elephants in the Cathedral of St. John the Divine. Perhaps the "moral" of this will be that we have kept our religion too much in churches. Or perhaps it will be that only a decision made in church offers a relatively unprofanable reference point for future witness.

Those who are convinced of the latter need merely make sure that the church function as a decision-making station. For Billy Graham can and must leave New York. The churches can and must stay.

DECORATION: Section 9, Article 9, of the U.S. Constitution provides that no one holding federal office may, without



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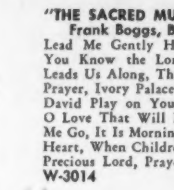
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Frank Boggs, Bass
Lead Me Gently Home, If You Know the Lord, God Leads Us Along, The Lord's Prayer, Ivory Palaces, Little David Play on Your Harp, O Love That Will Not Let Me Go, It Is Morning in My Heart, When Children Pray, Precious Lord, Prayer.
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"HOW GREAT THOU ART"
Lorraine Morrison, Contralto
Instrumental and Choral Ensemble Background
How Great Thou Art, I've Found a Friend, Jesus Son of God, We Shall See His Face, Oh What a Day, Beyond the Sunset, Let Him In, I am His, Then Jesus Came, I Have Been Born Again, In the Secret of His Presence, I Have Found a Hiding Place.
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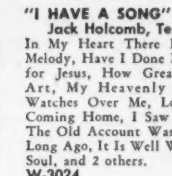
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The Shepherd of Love, Others, Only Jesus, At Calvary, If We Could See Beyond Today, I'm Satisfied, All God's Chillun Got Shoes, Jesus Alone, Whiter Than Snow, When I Survey the Wondrous Cross, All Things in Jesus, After.
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LeRoy Yarbrough, Director
Stand Up For Jesus, The Face of Jesus, Great God of Wonders, Oh What a Day, O Love That Will Not Let Me Go, Jesus Paid It All, O For a Thousand Tongues, King Jesus, Wonderful Love, To God Be the Glory, God of Our Fathers, Hallelujah! What a Saviour.
W-3022 \$4.98



"I HAVE A SONG"
Jack Holcomb, Tenor
In My Heart Thee Rings a Melody, Have I Done My Best for Jesus, How Great Thou Art, My Heavenly Father Watches Over Me, Lord I'm Coming Home, I Saw a Man, The Old Account Was Settled Long Ago, It Is Well With My Soul, and 2 others.
W-3024 \$4.98



"BE STILL AND KNOW"
James Berry, Baritone
God Is Our Refuge and Strength, Whither Shall I Go From Thy Spirit, The Greatest of These Is Love, Thy Word Is a Lamp, Be Still, And Know That I am God, Song of Penitence, My Words Shall Not Pass Away, Psalm of Exaltation, and 2 others.
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LUTHERAN PROCESSION: Banners designating member churches of Lutheran World Federation are carried from Central Lutheran Church in Minneapolis to Municipal Auditorium where the international body held its Third Assembly; 17,000 attended. RNS

the consent of Congress, accept "any present, emolument, office or title of any kind whatsoever from any king, prince or foreign state." In April, Rep. John W. McCormack (D., Mass.) and John J. Rooney (D., N.Y.) were given the decoration of the Order of St. Gregory the Great, with star, conferred by Pope Pius XII. Only once before was the decoration conferred upon men holding Federal office—the late Robert Hannegan in 1946 when he was Postmaster General, and the late Gael Sullivan who was then Assistant Postmaster General. Then, no question was raised and Congress took no notice. This time, a bill was introduced, passed, signed by the President, authorizing the Congressmen to accept and wear their decorations. Which means simply that such papal awards are now considered as being made by the head of a foreign state.

Roman Catholics and Protestants alike may find this enabling bill rising again and again to plague each of their houses.

IN BRIEF: A group of New Orleans Roman Catholic laymen, by-passing their Archbishop, petitioned the Pope to stop racial integration in the Church. . . . Every minute of 1957 a member of the Moravian Church somewhere in the world is praying—part of the 500th Anniversary of the Church and a renewal of the historic Moravian practice of the "Hourly Intercession."

Southern Baptists will attempt to win 475,000 converts in 1958. . . . Said Rev. Basil Clutterbuck, British Methodist: "If we measure the Christian Church in the world on the yardstick of numbers it is losing ground all along the line." . . . Billy Graham will hold a month-long crusade in San Francisco next April and in Charlotte, N. C., in October, 1958. . . . Dr. Daniel A. Poling told the 44th biennial convention of the International Society of

Christian Endeavor, held at Portland, Ore., "More than 40 million boys and girls, young men and women have been C.E. members in the last 75 years"; Dr. Earle Gates was re-elected C.E. president.

The Methodist Publishing House, at 810 Broadway in Nashville, Tenn., for 53 years, has moved to 201 Eighth Ave., South; the former headquarters was sold to the University of Tennessee. . . . About 2 million copies of the Bible are circulated yearly in Japan—an increase. . . . The Bible Societies of the world need a 100 per cent boost in income to do their job, they reported at Rio de Janeiro. . . . Episcopal Bishop James P. DeWolfe has closed Holy Trinity Church, Brooklyn, pending solution of the Melish-Sidener debacle. . . . In Latin America, the number of Protestants has increased from less than 200,000 in 1916 to over 6,500,000 at present.

Glen Harold Stassen, 21, son of the Disarmament Adviser, plans to give up his career as a nuclear physicist to enter the Baptist ministry. . . . Died: Roger Williams Straus, one of the founders of the National Conference of Christians and Jews. . . . Religious TV program, "This Is the Life" observes its 5th anniversary this month.

October is Church Press Month. . . . NAE Week comes Oct. 20-27. . . . World Order Sunday, Oct. 20.

temperance

MEDICINAL USE: Now there's an authoritative answer for the fellow who claims that beverage alcohol is good for what ails you, from snakebite to a weak heart. At the fifth national Youth School of Alcohol Studies and Christian Action held in Adrian, Mich., Physician F. E. Murdock told the young people that doctors don't need



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to prescribe beverage alcohol for ailments. "For every possible medicinal use of beverage alcohol, better and safer drugs are available." And Dr. Thomas Shipp, Dallas, Texas, pastor, said studies show that "most alcoholics in this country began drinking while they were still teen-agers." He characterized the problem drinker as "one who could stop if he would," and the alcoholic as "one who would stop if he could." Dr. Everett Tilson of Vanderbilt University said a proper understanding of the Bible supports the stand of The Methodist Church on total abstinence. But he warned against trying to find specific texts to underwrite a stand for or against drinking. "You must study the Bible, not to search for legal restrictions," he said, "but to gain guiding principles for the Christian conduct of life."

BROADCAST: Sam Morris, "Voice of Temperance," writes us that he's scheduled to give a talk on World Temperance Sunday, October 27, over NBC 7:15 p.m. (EST) coast-to-coast radio. His subject is "Repeal Results."

APPROACH: Religious workers counseling alcoholics should ask them why they *don't* want to drink, not why they do drink, Dennis McGinty, executive secretary of the New York City Alcoholic Information Center told a family life institute at Catholic University of America. The alcoholic wishes he could stop drinking or he would not come seeking spiritual help, McGinty pointed out. Instead, then, of asking him why he drinks—thus getting him into a negative, defensive attitude, the spiritual counselor should ask the alcoholic to start naming the reasons why he doesn't want to drink.

AIRLINES: The much-vaunted voluntary code by commercial airlines serving liquor which theoretically limits their high-flying customers to two drinks each, just doesn't work. Which is all the more reason for Congress to dig into pending bills to eliminate airliner drinking altogether. Roland K. Quinn, Jr., president of the Airline Stewards and Stewardesses Association—which enthusiastically supports a tough, legislative ban—reports that "the airlines seem to have a tacit agreement to ignore the code, and we have had many reports of stewardesses being disciplined for failure to serve enough liquor to meet airline quotas." In other words, if somebody doesn't buy his two drinks, somebody else has to buy four, code or no code, if the stewardess is to escape a bawling-out by the company. Far from relieving the stewardess of being an airborne barmaid, the code actually forces her to "push" drinking harder than ever!

What is important in choosing a new organ?



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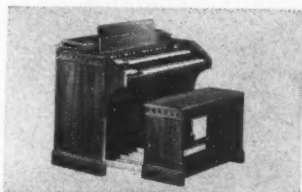


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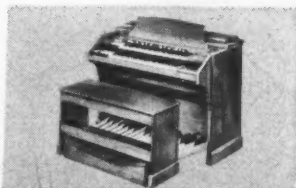
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Editorially Speaking...

■ YOUNG CRIMINALS GLORIFIED

IN recent weeks, as I have flown across the country, I have been disturbed by the frequency with which the pictures of criminals, young and older, appear in dynamic poses on the front pages of newspapers. A New York daily newspaper ran a two-column, 8-inch portrait of a young arson suspect. The news article was captioned, "Boy, 17, Sets \$50,000 Fire, Robs 2 Homes, Tells of Crime Career." Really, he was a handsome guy, with a firm jaw. He sat resolutely at the table, heavy fist clenched, shirt open and chin lifted. There is inspiration in the pose and a challenge to any ambitious, undisciplined adolescent to go and do likewise and get like publicity.

THIS particular lad described his numerous escapades with gusto. He "calmly took credit" for one crime after another, generally in his home area. His career had been only briefly interrupted when he had been arrested for stealing a jeep from a garage and using it to rifle 16 other garages. Released on \$3500 bail to await sentencing, he went right back to work again. "I was out more or less for money," the young criminal, described as "tall, black-haired and good looking," announced.

An equally important Chicago daily newspaper, on the 2d of November, carried on its front page the picture of a young Floridian, "one of the youngest highwaymen of the year." He, too, was at large on bail and had continued his adventurous career by holding up automobiles. A portrait showed him in a broad grin, twirling two 6-guns like any Billy the Kid of the Wild West.

It does not take a psychiatrist or a specialist in the field of social studies, or indeed any troubled parent to state the case against this kind of publicity. Editors and publishers ought to know better and I think they do. Then let us all act accordingly.

■ NEVER ALONE

MORE than 20 years ago on a North Atlantic liner, a Cunarder, I met Captain Brown who had

been in command of the battleship *Hercules* at the Dardanelles in World War I. On the bridge one night, under a sky filled with stars that seemed to hang above our heads almost in reach of our hands, this grizzled hero said to me: "I never knew a sailor who was an infidel. We all believe in God. You can't look into that," and he swung his arm in a wide arc under the heavens, "you can't look into that and not believe." Then he concluded: "God is my captain. I am His mate."

Today those words remind me of the words of another—the greatest of them all—Jesus of Nazareth, who said as He faced His Gethsemane and Calvary: "Behold the hour cometh, yea has now come that ye shall be scattered, every man to his own, and shall leave me alone and yet I am not alone because the Father is with me."

ALONE and not alone! That sense of the Presence! Captain Brown had it before the Dardanelles and during that incredible event, and throughout a lifetime of service on the North Atlantic. Unnumbered others have had it, too. You and I may possess it as more valuable than wealth and high office. And there is something more to be remembered. Real distinction and worthy success come through work, through constructive labor; they never come through idleness.

Pleasure may be found in spending money others earn, but not abiding satisfaction and peace of mind. In themselves money and things and position are symbols. They may be swept away, they may be lost in a night. But if creative opportunity remains, then hard work and faith will win them back. Reverently I write, that when we work, God works with us.

Though oftentimes discouraged,
We sink beside the way,
About us all is darkness,
We hardly dare to pray;
Then through the mists and shadows
The bravest voice ere known
Says "Child, am I not with thee?
Never to leave thee alone?"

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

WANTED

ten million nice letters

SUPPER had been excellent and the Saturday evening television programs satisfactory. We sat by the fireplace and let skilled performers entertain us. Even the comedians seemed funny.

"I sometimes think we ought to write these advertisers and tell them how much we enjoy their programs," said the gentleman from across the street.

Everyone nodded agreement. It seemed a timely idea.

It so happened that I bumped into this let's-thank-the-sponsor neighbor a few days later in downtown Akron, Ohio, where I live. He mentioned my wife's delicious supper. He recalled what had seemed a perfect evening.

"Hank, did you write that thank-you note to the TV advertiser?" I asked gently.

"No, Fred, I didn't," he said promptly. "I got to thinking it over and decided that a big company wouldn't care to hear from me. No, I didn't write."

Didn't write!

One way or another I've heard the answer and the excuse hundreds of times. The city highway department patches the holes in the pavement in front (Continued on page 74)

By FRED B. BARTON

Photo by A. Devaney, Inc.

Mr. Stickle and the M.D.

By DONNA CROUSE

A NURSE in an old ladies' home!" Meredee's friends back in Oakland said. "A cute peppy little blonde like you ought to go where you can meet people. You just aren't the rocking chair type. You'll die, Meredee."

Well, she had met people, and she wasn't dying either. Meredee put down her book. Right now the wind was howling around the luxurious one-time mansion, and the leaves were flying like bats against the windows. It was the first storm that hadn't sent the ladies fluttering into the halls or closets. Not one light had gone on. She knew why. That night old Mrs. Betts had been her most entertaining self. The little bird-like woman was the darling of Fall Haven. She had kept chattering in the living-room until Mrs. Cantwell, who owned the place, had put a stop to it. "Laughing isn't good for you so late at night. Now, I'm thinking of your own good, ladies—"

Mrs. Betts was the best thing that had happened to the Home. She had turned the austere and expensive establishment into what resembled a dormitory for girls, Meredee was thinking. Then Meredee sat up sharply. There was a sound on the stairs—

It was Doctor Avery. "Don't tell me that we're the only two the storm has routed," he said with a grin.

The young doctor settled down easily as though it were the most comfortable thing in the world to find her alone. Which, thought Meredee ironically, was another stab for her dreams. She was trying not to stare too hard at his imperfectly handsome profile. And then, (Continued on page 26)

ILLUSTRATED BY JOHN FERNIE





John Ferrie



ILLUSTRATED BY MILLER POPE

THE OTHER HOUSE

ON PAPER, it looked perfect. The \$2000 in the bank would be the down payment for the house. The \$50 monthly payment would come out of my husband's \$100-a-month pension check. The house we were planning to buy was priced at \$3300. We were paying \$48 a month rent for our apartment and so two dollars more a month wouldn't be any hardship.

"I've worked hard all my life," said my husband, "and I can't stand doing nothing. We can take our time fixing up the place and then sell it. That way, I'll have something to do, and we'll be living in our own home."

On December 24, 1956, he took the bus to Roseburg, Oregon. He planned to visit relatives and look the house over. If he was satisfied, he would make the down payment. I was so sure that we would buy the place that I began to pack our things.

As I worked, I suddenly had the strangest feeling that I would not be able to meet those payments. Again I went over the figures. We had the down payment and we had been living on the pension over a year and paying rent. It was foolish to worry over nothing, but the worry continued.

In desperation, I reached for pen and paper. I would write and tell my husband not to buy the place. At once I realized that a letter would not reach him in time. I was sick with worry. I could only hope that he had sense enough not to buy the place.

After Christmas my husband came

home. He greeted me with the announcement, "We can move in any time! The down payment is made."

"Did you buy that place?" I asked, gloomily.

He laughed. "No, I bought another place, smaller but closer to town. And for \$2000 cash. It's ours—no payments to be made. We can use the money we have in savings for furniture and have the pension check to live on."

"The other house you were so set on—did you see that?"

"Funny thing," my husband mused, "I had the agent take me out to see it and had my mind made up to buy it, but I wanted to sleep on it first. I went back the next day. We went through the house again. I liked it and was set on buying it. We talked and agreed on the terms. All was ready for the signing of the contract. Then the strangest feeling came over me. I had the notion you wouldn't like the place. I was so upset the agent took me out to see another place. I knew you would like it so I bought it then and there."

In January, 1957, we moved into our new home.

In March my husband died. His pension stopped. I had no income. All that I had was what was left of our savings which went for the expenses.

If we had bought the other place, I wouldn't have been able to make the payments.

I can't explain it. I can only give the facts.

—MRS. J. A. JOHNSON
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to cover her confusion, she started talking about Mrs. Betts.

Dr. Avery nodded. "Since that little old girl came here, this place hasn't been so bad," he said. "But try to tell that to Mrs. Cantwell." Doctor Stephen Avery sat forward in his chair. "She's convinced that Mrs. Bett's sharp humor is a nervous ailment, and that she's working up heart attacks in all Mrs. Cantwell's precious clientele. The truth is, Mrs. Betts is fixing it so they hardly need a resident physician!"

"Oh, I wouldn't say that," Meredee caught her lower lip, flushing again. "I guess Mrs. Cantwell is jealous of anyone who is loved," she blurted.

"Well, she never had much to worry about on that score till Mrs. Betts came along," Dr. Avery pondered. "Except for their affection for Pastor Lockfelt, I thought our old girls were stuffed with sawdust. How wrong I was!"

"It's a shame Mr. Lockfelt has to retire," Meredee said.

Doctor Avery strummed on the chair arm. "Sure is. Retirement is the hardest thing that can happen to a man sometimes." His brown eyes seemed to be gathering up a memory. "I have a friend, though, who doesn't feel that way. Did I ever tell you, Meredee, why I chose geriatrics for a profession?"

"No, I'd love to know." She was forgetting herself for the first time in his presence.

He looked pleased at her reaction. "My friend's name is Matthew Stickle. A little old man—very old, in fact. He used to call himself a 'sitting-down man with a hop and skip brain,' or some such. I used to go to the park just to talk to him. Used to point out his buddies sitting around, and say, 'What they need is old people's doctors—doctors who care, and don't say, "Oh, he's old—he's going to die anyway." Well, that got me started, Meredee."

"OH, I think it's wonderful," she breathed. "I'd love to meet your Mr. Stickle."

Stephen Avery's face shadowed. "Feel kind of guilty about not keeping in touch with him lately. Sort of putting it off till I get out of here. Not quite what he pictured for me, I'm afraid." He got up and went over to the window. "The night's curled up like a cat. Think I'll do the same." He left with a wink which said, "Thanks, you've been a very good listener."

Meredee opened her book again, and let her eyes travel over the print. Her thoughts traveled over a young man who was going to take care of old people. God bless him, she thought. *And don't let me love him too much.* The wife to please Stephen Avery was
(Continued on page 83)

How to OUTLIVE Yourself

MAKING a will is not the most effervescent pastime in the world, I'll admit. But it is a significant opportunity to practice Christian stewardship now, and a highly effective way to keep the momentum of your life working later on.

Actually, making a will is not a chore which can be avoided by doing nothing. Everyone in a sense has a will. The only question is whether you and your attorney wrote it, or you let the state write it. You can be sure that the state won't be as interested in religion as you are.

If you die without a will ("intestate" is the word), the law simply distributes your property in the way most people presumably would choose—possibly a far cry from what you really want to do. Although the laws vary from state to state, a typical provision gives one-third of the estate to a surviving spouse, if any, and two-thirds to the children equally.

At best, the law is likely to result in a proceeding that is cumbersome and expensive. For example, a guardian must be appointed for minor children with resultant trouble and frequently substantial expense. At worst, the law may result in a distribution of a husband's property that is entirely at odds with what he would wish. For example, the wife's one-third share may be totally inadequate for her future security and she may have to curtail her standard of living drastically or be dependent upon her children.

Where there is no will, a child may be deprived of a substantial portion of his "birthright"—with not even a mess of pottage to show for it. Consider the case of Mr. Jones, a widower left with two children. He remarried later in life. His principal assets consisted of jointly held bank accounts, savings bonds and insurance payable directly to his widow. Mr. and Mrs. Jones were involved in a fatal automobile accident but she survived him by a few days. All of his property went, therefore, through her estate to her relatives, thereby eliminating his own children—an occurrence far from the thoughts of either Mr. Jones or his wife.

The Christian citizen will prefer to write his own will, within the broad boundaries prescribed by the law. It is a matter to be carefully (not to mention prayerfully) considered, with the help of a competent attorney. Indeed, thoughts of a last will and testament are so connected with solemn thoughts of death and the life after death that today many wills still begin with the words, "In the Name of God, Amen."

There are many ways of distributing property to the members of a family by means of a will. Uppermost, of course, is suitable and equitable provision for the widow and minor children. *Suitable and equitable* provision, however, is not necessarily always *equal* provision. Although "to my children in equal shares" has a certain superficial appearance of fairness, it may often actually be a most unfair form of distribution.

An older child, for example, who has completed his college education and is well established in his business or profession has had the benefits of his father's earning power to pay for his education and training. It might be much fairer in the long run to (Continued on page 53)



An accomplished ventriloquist, Merlin Bishop likes to use a Jerry Mahoney-type dummy in teaching hygiene.

By JUNE L. AULICK



With education on the increase in Ethiopia, the printing press is daily more important. Boys learn to operate a simple model.



"Y" classes teach such subjects as science and math as well as trades. The students are very proud of the telescope they built.



◆ *Emperor Haile Selassie, shown on visit to "Y," has asked for extension of YMCA activities.*

◆ *Blindfolded amateur magician Merlin Bishop successfully maneuvers car over obstacle course.*

MERLIN the Modern Magician

THE NAME "Merlin" reminds you of the wizard of King Arthur's court—and magician he is, as demonstrated last year in a fund-raising effort. And "Bishop" assures his connection with the church. But Merlin Bishop, executive secretary of the YMCA in Addis Ababa, is not a minister but a technical missionary who went to Ethiopia in 1951 in response to the request of Haile Selassie for the organization of a "Y" in the capital city.

Back in 1935 a young man went to Foochow, China, to work in the Christian Herald Industrial Mission. The school was busy and prosperous, training the orphans in a total of 20 different trades and shipping student-built furniture as far away as the U.S. and England. Then came the war with Japan, bringing shortages of paper for the print shop and upholstery for the furniture and the port was closed to shipping. Merlin Bishop began teaching at Fukien University. Finally it was not safe to stay in Foochow. In Chungking, the war-time capital, Merlin became interested

in the YMCA and took over their vocational and technical education program.

Then came the Communists and all Americans had to leave China.

After a furlough in the U.S., Bishop volunteered to go to Ethiopia to pioneer a YMCA there. Before leaving the States, he read every book he could find on Ethiopia and talked to every American he could track down who had been there.

Someone recommended two volumes of *Society and Culture of Ethiopia*, printed in 1851. In the next breath he added that probably the only place they could be found was the British Museum. Undaunted, Bishop poked into New York's secondhand book stores every chance he got. Finally he discovered the 100-year-old relics in a Fourth Avenue basement.

Bishop and his wife, Eunice, spent two intensive weeks studying Amharic, an explosive (Continued on next page)



Blacksmithing is fun, judging from the expressions of these Addis Ababa youths. They learn to bend, form and solder metal.



Boys learn to use available materials. Here Bishop helps "Y" member grind down an old auto valve to make woodcarving tool.



Most of Addis Ababa YMCA staff is Ethiopian. The work day begins with a short devotional period.

language with an alphabet of 256 letters. They would plug along hour after hour, sleep for a while, then resume the task, devoting about 18 hours a day to intensive study. At the end of two weeks they could actually speak a little in Ethiopia's No. 1 tongue. This smoothed the way for them when they arrived in Addis Ababa.

Early in life Merlin's engineer father instilled in him a respect for people as people, no matter what their color. As a boy in Dublin, Georgia, he played with both white and Negro boys. He recalls an instance when some of his white pals started tormenting one of the Negro boys. A fight started and Merlin was hit in the head with a brick tossed by his Negro friend, George. Instead of immediately taking his son's part, Mr. Bishop went to see George's father.

"Later my father said that I was in the wrong," Merlin recalls, "because I had associated with boys who I knew would antagonize George. After that, George and I played together without any friction, and the tormenting white boys left us alone."

The YMCA secretary has found the Ethiopians a very tolerant people. Their country was invaded by Mussolini in 1935 and all sorts of atrocities were committed during the six years of occupation. Yet the Emperor granted amnesty and urged his subjects to hold no hatred toward the invaders. Since the occupation ended in 1941 about four thousand Italians have continued to live in Ethiopia rather than return to Italy. While the royal family and a majority of the population belong to the Ethiopian (Coptic) Church, founded in A.D. 330, there is no discrimination against Moslems, pagans or members of the Falasha group who for thousands of years have preserved Jewish customs.

"I don't try to impose our ideas on Ethiopians," Bishop emphasizes, when he talks about his work in the field of public health. "But I do try to explain the important relationship between cleanliness and health, and the people have responded enthusiastically." There is only one native Ethiopian doctor in the whole country.

In order to teach sanitation on a mass scale, he rigged up a huge screen by attaching bed sheets to 24-foot eucalyptus poles. Then he arranged it so that the slides illustrating his talk could be seen on both sides of the screen. A crowd of 20,000 regularly attends the outdoor sessions.

"Boys perch in the trees as thick as crows," Bishop reports. "They sit on

roofs or just stand and watch intently."

The need for all sorts of education is great, he indicates. "During the Italian invasion, all men of learning were shot. Since 1941, when the occupation ended, schools and colleges have been built as rapidly as possible. About 20 per cent of Ethiopia's national budget is given to education." Despite the school program, there are still large numbers of boys with little or no schooling.

Large groups of hungry, homeless boys wander the streets of Addis Ababa. They are the delinquents and potential delinquents of the city. Many have come from this group to the YMCA and found there someone who cares.

One afternoon the director of the city jail, which serves as a detention home for delinquent boys, called Bishop and asked if three of his escaped charges were at the "Y." The jailer explained

OLD WIFE'S TALE

FOOLISH as it may seem, with my last child Grown up and gone these many years, I still Look down to see what toys are underfoot Before I take a step. I guess I always will.

Each day when school lets out I keep expecting A glad, "Hi, Mom, I'm home!" and, open-eyed, I lie alone at night and listen for A crying baby, long since pacified.

—Elizabeth-Ellen Long

that they were overheard to say that as soon as they were free they were going to the "Y" where boys were taught how to keep out of prison.

During 1956 a total of 744,088 young men and boys participated in the program of the "Y." Classes are held in various trades, arts and crafts, printing, science and mechanics, all supervised by the versatile Mr. Bishop.

One of the young men who learned a trade at the "Y" was a 19-year-old from Eri-Bekentu, the Cry-Out-For-Nothing village, where dung sellers cry their wares, proclaiming the best fires and sweetest odors will come from their load of cow dung. The boy grew up playing among the dung sellers, the crying of goats by day and the laugh of hyenas at night. One day he went to the "Y" and watched boys using tools. Finally he asked if he, too, might learn to work with tools. So he joined the "Y" and acquired skill in metal- and wood-working. He enjoyed this so much that he brought 19 other boys from his village. They attend clubs, lectures and debates and play games. Their parents take part in the Adult

Education program and profit thereby.

The new YMCA building was completed in May, 1955, but finances were needed to carry on the program, so a big benefit athletic program was planned for the Haile Selassie Stadium. The program was to start with a demonstration of "blind driving," put on by the "Y" secretary.

The broad-shouldered American had his eyelids sealed with mud, ten yards of heavy bandage wrapped around his head, held down by two-inch adhesive tape, topped by a black hood. The car he was to drive had been inspected inside and out by policemen and mechanics to see that no radio, radar or other installations had been made and that no one was concealed in the car to give directions.

Bishop groped his way into the car and began his demonstration of "fingertip vision." He successfully maneuvered

the vehicle over a road lined with broken bottles, across a narrow bridge, in and out of a double S curve.

The spectacle attracted much attention and the finance drive benefited.

Merlin Bishop was 10 when he decided to become an engineering missionary and began collecting tools to take with him to China. At 16 he finished apprenticeship to cabinetmaking, carpentry and machine shop.

Between high school and college he worked as an engineer, supervising laying double tracks for the Southern

Railway between Cincinnati, Ohio, and Danville, Kentucky.

Then he enrolled at Asbury College in Wilmore, Kentucky. Serving as superintendent of buildings, grounds and the Industrial Arts Department, he also supervised 300 students working their way through school.

In 1934 he graduated with a B.A. degree and the following year sailed for China. His work there at Christian Herald Industrial Mission laid the foundation for his later responsibilities and challenges in Ethiopia.

Haile Selassie is so appreciative of Bishop's contribution to the country's progress that he presented him with a gold medal and asked that the "Y" program be extended to rural areas and eight other cities.

The common people love him and to many young men in Addis Ababa he is like a father. On one occasion when a youth spent an hour telling about his problems and seeking advice, the boy apologized before he left. Then he paid Bishop an unusual compliment: "While we were talking I forgot that you were an American."

THE END

My Eagle Wings

MOSES had a burning bush; Saul of Tarsus, a blinding light on the Damascus road; the bereaved disciples, tongues of fire—to bring them to a sudden realization of God's presence and to put them in direct touch with the Source of all power. I had a small, stubborn sore that would not heal—and "the page."

Before that time I had always considered myself a quite religious woman. I had grown up in a home where Scripture reading, daily prayers, grace at meals, and regular attendance at church were the rule. In my adult years I followed the same pattern, doing all the things expected of an active church member. I did not know, then, that I had barely touched the fringe of a boundless world of spirit, vibrant with a power that was mine if I could only learn to contact it.

One day I discovered that I had developed an alarming growth on my leg, between knee and ankle. I was advised to have it removed at once, which I did. I was told that it was non-malignant, not cancer, after all.

My relief at the verdict began to pale when I discovered that the incision was not healing. The doctor tried new wonder drugs, old-fashioned remedies, this, that, (Continued on page 64)

By BEATRICE PLUMB

ILLUSTRATOR: DICK OTT



How high should the wall

*Certain pressure groups
hope to smash the "wall of
separation" between Church
and State. Others seek to push
the wall sky-high. Americans
could lose their precious
religious heritage either way*

WE must keep the "wall of separation between Church and State . . . high and impregnable," the Supreme Court of the United States has said on several occasions. That is good American doctrine.

But does that mean the wall must be so high that it shuts God and religion out of our national life?

Some people who are shouting the loudest in favor of building the wall higher and higher seem to be unaware that extremism would eliminate chaplaincies from the armed forces, the use of the Bible in oath-swearing ceremonies, *Anno Domini* from the calendar, legal observance of the Lord's Day and Christmas, the use of the Lord's Prayer or the Twenty-third Psalm in the public schools and a whole host of traditional religious practices which have come to be almost synonymous with the American way of life.

The religious and moral forces of America are becoming tremendously concerned about recent trends in political thought and action in the area of church-state relations. Many people believe that these trends portend a godless America in the not too distant future.

Peter Marshall, late chaplain of the United States Senate, standing in the pulpit of the Washington church where Lincoln worshipped, said that the United States of America is a "Covenant Nation."

He explained, "A Covenant Nation is one that recognizes its dependence upon God and responsibility toward God. This nation was so born. God was recognized as the source of human rights. The Declaration of Independence says so. A Covenant Nation is one that recognizes that God and His purposes stand over and above the nation—that the highest role a nation can play is to reflect God's righteousness in national policy always."

Seldom, if ever, in the history of the world, has a nation been born in a more religious atmosphere.

The Pilgrims came here in order that they might have freedom to worship God according to the dictates of their conscience.

William Penn founded Pennsylvania in a prayer meeting.

of separation be built?

Roger Williams, seeking religious freedom, gave the name "Providence" to his new settlement and signed with his companions a compact which began, "We, whose names are underwritten, do hereby solemnly, in the presence of Jehovah, incorporate ourselves into a body politic; and as He shall help we will submit our persons, lives and estates unto our Lord Jesus Christ, the King of kings and the Lord of lords, and to all those perfect and absolute laws of His given us in His holy Word of truth"

When the colonies determined to become free and independent of Great Britain, their Declaration of Independence was drafted in the fear of God. There are four references to God in that historic document, closing with an appeal to "the Supreme Judge of the world" and with "a firm reliance on the protection of Divine Providence." From George Washington on, the public utterances of our founding fathers and the laws upon their statute books were replete with references to the underlying faith of the American people in God.

Alexis de Tocqueville, commissioned by the Senate of France to visit America and study the genius of our institutions, reported to that body, "I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls—but I sought everywhere in vain until I entered the Church. It was there, as I listened to the soul-elevating principles of the gospel of Christ as they fell from Sabbath to Sabbath upon the masses of the people, that I learned why America was great and free."

DESPITE this basic faith in God and respect for His law, the issue of a State Church was a burning one. Virginia, where the Episcopal Church had been established by law, in 1775 passed a resolution to suspend payments to the Episcopal clergy and two years later voted to end such payments. The thinking of our founding fathers is well expressed in Jefferson's *Virginia Statute for Religious Freedom*

and James Madison's *Remonstrance*. They recalled that they had bought their freedom from the state churches of Europe at great cost. They would not forget that half the wars of Europe and half the troubles which vexed their native lands had arisen from theological and ecclesiastical differences and conflicting claims of Church and State.

WHEN the Bill of Rights of the U. S. Constitution was framed in 1789, the first clause of the first sentence of the First Amendment had to do with religion. It read, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof" It was clearly in the minds of the authors that religion was a primary and essential factor in the nation's life. They were equally certain that they wanted no established church.

This devotion of the founders of the republic to a vital and all-pervasive religious faith in the body politic was recognized by Lord Bryce in his monumental work, *The American Commonwealth*. He said, "So far from thinking their commonwealth godless, the Americans conceive that the religious character of a government consists in nothing but the religious belief of the individual citizens, and the conformity of their conduct to that belief. They deem the general acceptance of Christianity to be one of the main sources of their national prosperity, and their nation a special object of divine favor."

George Washington in his first inaugural address said, "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men, more than those of the United States." John Adams began his administration with a profession of his "humble reliance on Divine Providence." James Madison reminded the Congress that Americans held their "precious patrimony of national rights and independence in trust from the goodness of Divine Providence."

These Presidents and all others who followed took their oath of office with one hand on the Holy Bible. Congress opens its sessions with prayer by an official chaplain. All the armed services provide

(Continued on next page)



LINES OF A LAYMAN

BY J. C. PENNEY

THE FAMILY TREE

FRANKLY, I have no patience with the fellow who is forever boasting of his ancestors, talking about his family tree. I agree with one of the most distinguished of Americans who said some time ago that family trees are all right, but they need "constant spraying." When we fall back upon family reputation, or make capital out of the success of our ancestors, frequently we are trying to excuse our own failure or are looking for an alibi.

Just the same I do believe in having pride in one's forebears and parents, a pride that gives a sense of gratitude for their sacrifice and early training, and that sends us on to honor their memory by becoming responsible, successful citizens and earnest Christians.

spiritual advisers to minister to the religious needs and nurture of their enlisted men. The Pledge of Allegiance to the Flag carries the phrase "under God." The moral and social benefits of the churches to society have been recognized as warranting their exemption from taxation, along with other non-profit agencies.

Our forefathers built the wall of separation between church and state, but laid the foundation on the rock of faith in the eternal sovereignty and providence of God.

Throughout the past century and a half there have been numerous assaults on the wall. They have come, on the one hand, from the Roman Catholic Church seeking governmental aid for schools, hospitals and welfare agencies and the appointment of diplomatic envoys to the Vatican—special favors to an establishment of religion. On the other hand, liberals, atheists, agnostics and certain sects have sought to construe the doctrine of separation as a bar to any recognition of God, religion or morality in the affairs of government.

Efforts that chip away at the First Amendment have been many and varied.

Church hospitals have received hundreds of millions of dollars from government under the Hill-Burton Act. This legislation, passed in 1946, was so construed by the Federal Security Agency that it has become a veritable pork-barrel for the churches. The Roman Catholic Church has been the chief beneficiary with the result that a vast program of expansion has been made possible. Yet Bishop Karl J. Alter

reminded the Catholic Hospital Association of the United States and Canada in 1950 that, "The Catholic hospital appropriately cannot be called a non-sectarian institution," since it "derives its motivation and inspiration from religion."

SOUTHERN Baptists, who have one of the largest hospital programs in Protestantism, have uniformly rejected Hill-Burton aid on the ground that it breaks down the wall of separation. But not all Protestants are united on this view. Federal grants are not easy to turn down in these days when demands for expansion are increasingly heavy and funds are limited.

In the realm of international relations the Roman Catholic Church has long played an active role. Its diplomatic corps and its information agencies are highly developed. Since 1845 when President James Buchanan appointed Rufus King, "Minister Resident" to the Vatican, Roman Catholics have made persistent efforts to establish permanent diplomatic relations with the United States. The latest obvious achievement was the appointment of General Mark Clark by President Harry S. Truman. Every time the government has made a move in this direction the American people have risen *en masse* to protest effectively and successfully.

It is, of course, clear that the Vatican is not only a state but a church; any special favors shown any establishment of religion are a transgression of the First Amendment. A high wall and a strong wall is needed if Americans are

to withstand this constantly recurring attack on church-state separation.

Seemingly inconsequential matters, such as permitting private and parochial school children to ride on public school buses, can breach the wall. In 1947, the U. S. Supreme Court ruled in the famed *Everson Case* that "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion Neither a State nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups or vice versa." Despite this clear decision in a case directly dealing with the school bus issue, the effort continues in almost every state in the union.

The U. S. Supreme Court has been a bulwark for the protection, preservation and perpetuation of the First Amendment. In 1878 it first stated judicially that the law was intended to erect "a wall of separation between church and state." Justice Jeremiah S. Black said, "The constitutional fathers built up a wall of complete and perfect partition between church and state." Every time the issue has been raised, the Court has almost leaned over backward to preserve the separation of church and state.

In recent years the public schools have become a crucial battleground. Americans have been justly proud of their system of education. God and the Bible were at the center of it for a century. But in a recent decision of the U. S. Supreme Court, in the celebrated *McCormick* case, the nation has been brought dangerously near accepting an element of hostility to religion in the essential doctrine of separation of church and state.

The suit was originated in Champaign, Illinois, by a Unitarian mother who sought to protect her son against Christian instruction in a community released-time religious education program. The Illinois Supreme Court's decision against Mrs. McCormick was reversed by the U. S. Supreme Court by an eight-to-one decision, in which four of the affirmative votes were qualified by individual statements.

The decision strengthened the constitutional principle of separation of church and state in that it reaffirmed the historic interpretation of the First and the Fourteenth Amendments of the Constitution. Quoting its previous decision in the *Everson* case, the Court expressed its determination to keep the "wall between church and state . . . high and impregnable."

Applying the principle to the *McCormick* case the Court ruled that
(Continued on page 59)

Polio Taught Me to Pray



WHY is it that an individual must sometimes have a harrowing experience before he really feels close to God? It was that way with me. I attended church services every Sunday, but outside of church, religion embarrassed me. I could not bring myself to speak freely of it or apply it to my daily living activities.

But one October the polio virus stalked the streets of our little New York town, choosing its victims with unpredictable whimsy. I became one of them. A sunny Saturday afternoon found me in a private room in the isolation ward of the only hospital in the nearby city that would take polio patients.

I felt frightened and alone. My high school team was playing its first home game and I should have been out there in my new blue and white jersey helping them. There I was, first string full-back, pinned to the bed with frightening symptoms. The spinal tap in emergency had definitely confirmed the suspicion of poliomyelitis and now a constant stream of doctors, nurses and technicians asked questions, drew blood, tested my reflexes and probed about my body.

The hospital staff wore white sterile gowns, a head covering and masks over their faces. The long gowns were tied like gunny-sacks around their waists and each time they left my room they deposited the white shrouds in a large portable hamper outside my room. Each time they entered they put on fresh gowns.

I began to realize that my breathing was becoming difficult. This did not go unnoticed by the battery of doctors. I tried to roll to one side to ease my breathing but a giant hand seemed to press against my (Continued on next page)

His blessing, when it came, was heavily

disguised—yet it was unmistakable

**THERE
ISN'T MUCH
TO DO
IN THE
DAYTIME**



This is Georgia Melisova. The hovel before which she is standing is her Athenian home in Greece. Her mother occasionally works at straw chair weaving but is never able to find permanent employment. Her father just disappeared. She has four younger brothers. Georgia is amazingly intelligent for a ten-year-old child who hasn't had a dozen weeks in school. She should be given an education as she has great charm and potentialities. As it is, she hardly gets enough to eat.

There is severe unemployment and heart breaking, harsh poverty in Greece. Even many of the children who are helped have only one meal a day and go to bed hungry every night. The bed is some old rags on the dirt floor of a bleak shanty. There isn't much to do in the daytime except to sit and think how hungry they are. There's no use going through the garbage cans, for too many are doing that. And for lack of funds, the relief agency doesn't serve any meals at all on Saturdays and Sundays.

Children like Georgia can be "adopted" and properly fed, clothed and educated in Greece and all of the countries listed below. The cost to the contributor is the same in all—\$10 a month.

The child's name, address, picture and story is furnished the donor. The donor also can correspond with the "adopted" child.

Christian Children's Fund, incorporated in 1938, with its 231 affiliated orphanage-schools in 34 countries is the largest Protestant orphanage organization in the world. It serves 22,000,000 meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the U. S. Government. It is experienced, economical and conscientious.

COUNTRIES:

Austria, Belgium, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Western Germany.
—Hungarian Refugees, American Indians.

For Information Write:
Dr. J. Calvitt Clarke
CHRISTIAN
CHILDREN'S FUND, INC.
Richmond 4, Virginia

I wish to "adopt" a boy.....girl.....
for one year in.....
(Name Country)

I will pay \$10 a month (\$120 a year).
Enclosed is payment for the full year
.....first month..... Please
send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$.....
Please send me further information.

Name.....

Address.....

City.....Zone.....

State.....

Gifts of any amount are welcome.
Gifts are deductible from income tax.

chest and I fell back gasping for breath. I was very tired.

For three days I had been battling this thing at home while the doctor treated me for the flu. There had been violent headaches, chills and an agonizing pain low in my spine. The third morning I felt better. My fever was down and I ate breakfast with the family. But about ten, an odd thing happened. My right arm suddenly felt numb and I couldn't lift it. No pain had preceded it. My arm suddenly stopped functioning.

I went downstairs to tell Mom. I walked normally but when I reached the living room, my legs felt rubbery and I fell down on the floor. I couldn't get up. I couldn't swallow either. My throat seemed too weak to make the effort.

On the ambulance trip to the city I tried to turn my face away from the young intern who rode beside me. I knew that an 18-year-old had no business crying but the strange weakness that was seeping through me and the word "polio" made a tight twisted knot where my stomach should have been. Was I finished—especially in football?

Everyone has to excel in something to feel important. I'd never made the honor roll with my school marks and I'd never made the school band. But I could run . . . man, how I could run! When I had the ball no one could touch me. No one. If this was paralytic polio and it affected my legs, I'd have nothing left.

Now, surrounded by strangers, I lay gasping in a white-walled room. One of the white-gowned figures left the room and minutes later a lumbering noise sounded in the hall. It stopped outside my door.

"No," I shouted in panic, "you can't put me in an iron lung! I won't let you!" All my childhood fears, the terror of claustrophobia, came sweeping over me. I was the fellow who hated small rooms, who avoided elevators, who had to sleep with the windows wide open, who had to be free to move about. They couldn't put me in there!

"Dick, we are putting you in the respirator for a while to rest you," the doctor said quietly.

"You'll never let me out! That fellow in Chicago was in for eighteen years," I shouted.

The doctor frowned. "At a time like this, a man shows what he's made of."

"O.K., I'm not a man. I'm a baby. Call my folks. I want to go home!" I tried to get up. But my body didn't obey me.

They were sliding it into the room, a big, pale-green, steel coffin. They couldn't put those steel jaws around my throat. I struck at the nearest doctor with my one good arm.

(Continued on page 42)

FIFTY YEARS OF HAPPINESS

*Biggest, most heartwarming event of the year at Memorial
Home Community is the Golden Wedding observance*

By DALE HAMILTON



*Rev. and Mrs. Charles S. Dopp. Mrs. Dopp
wears gown she was married in, 51 years ago.*

WHERE is Memorial Home Community? Put it this way: it's as close to heaven and as far from Reno as you can get in this life. And what is the major social event of the year at these 200 happy acres of Florida? The Golden Wedding observance, of course. For eye-sparkling radiance, no Washington soiree or Waldorf debut can hold a festive candle to it.

This is a Christian retirement community, wealthy in years and in memories. And it's true that ministers and church workers and their wives are the kind of people who just naturally stay married. But there is more to it than that and you could see it again this year as the couples began their unhurried march down the center aisle of Penney Memorial Church.

Majestically they moved past their friends and fellow residents, led by a dimple-kneed flower girl strewing rose petals, and a sober, satin-suited, moistly-combed little fellow bearing a symbolic ring on a white pillow. Each couple was attended by a bridesmaid—a daughter, perhaps, or a niece, and in one case the widow of the minister who had securely tied the original knot.

Couple after couple, they came, the brides young again in smiling charm, the bridegrooms walking more confidently than they had walked as youths. Snowy heads and eyes grown wise bore testimony to the mellowing years that had intervened, years when there had been joy, hardship, privation even, but always too there had been each other and the Heavenly Father at whose altar they had pledged to walk together through the life that lay unlined ahead.

Ten, fifteen, twenty, twenty-one couples passed—an animated Thirteenth Chapter of First Corinthians proving that only (Continued on next page)



*Refreshments, speeches, music, reminiscences, happy tears,
follow the procession at the place of worship.*



*Golden wedding couples march erect and radiant down the
aisle of Penney Memorial Church at Penney Farms in Florida.*

When your teen-age DAUGHTERS and SONS ask you questions —about sex...

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THE END

THE SHORTCOMINGS OF RESPECTABILITY (Continued from page 6)

candidates for entrance into the Kingdom of Heaven, unlike the ceremonialism and rites of the Pharisees, would consist of moral qualities and spiritual graces any man might acquire. It was something within the reach of the common man. Men were to be meek, merciful, pure of heart, poor in spirit, ready to forgive their enemies, and unafraid of persecution. These were all qualities in which any person might become proficient. Instead of being self-assertive and pugnacious, men were to turn the other cheek; instead of always contending for their rights they were to be conciliatory; even to the point of going the second mile if necessary.

Jesus' warning came as a terrible shock to the respectable people of His day, just as it also comes as a shock to the respectable people of our own day. To all such in any generation it seems quite sufficient if one can be called respectable. "What right does anyone—even Jesus—have to demand more than that?" they say.

Let there be no misunderstanding at this point. Jesus never heaped any criticism on any man because he was respectable. No one ever lived who had a higher appreciation of common morality. It is only that it is not sufficient.

The rich young ruler was a highly respectable young man and Jesus "loved him." The old Pharisee who invited the Master to dinner was a rather gracious soul, but he knew no charity of mind or heart. Our Lord did not condemn the Pharisee because he prayed, but because of the fact that he

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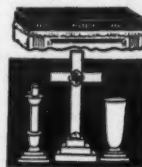
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could not see that he was capable of being a better man than he was. He did not condemn him for what he was, but for being content with what he was.

It is easy for the church to make a serious mistake at this point, and seem to make light of "more respectability." God knows how desperately we need to be more respectable than we are. There are strata of modern society which could be well-nigh redeemed by common decency. From one end of the land to the other there are evidences of a break-down in respect for the law.

In the midst of the escapades in night clubs, the rising tide of juvenile delinquency, the frequency of divorce, and the headlines that announce corruption in high places, let us thank God for those millions of upright people who do their duty with never a breath of scandal associated with their names.

Having expressed our high appreciation of respectability, however, let us look honestly and courageously at its shortcomings, in terms of the Kingdom of Heaven.

It is apt to accept the law as the final authority. In large areas of society it is assumed that if an act or an attitude is legal it is therefore right. Strict legality is a camouflage behind which millions of the guilty take refuge, assuring themselves that "there is no law against it."

At the edge of a certain city, for example, there is a famous race track. During the racing season the hotels, shops, night clubs, and highways are packed with herds of free spenders. Liquor flows freely, the motels charge double their usual rates, and business gets a "shot in the arm."

It is all strictly legal, highly popular, and quite respectable, according to the opinion of the community. Rare indeed is any voice raised in warning or in protest. Inside the banks, stores, and offices of the town the story is very different. Department store managers have learned to watch with an eagle eye all those who handle money and who are known to frequent the pari-mutuel cages. In the midst of one season the head of one bank was discovered to be short nearly \$400,000 in his accounts as a result of playing the ponies. The race track was legal, but it was responsible for the debacle, and the community had no twinges of conscience.

It is one of the major contentions of an enlightened Christian pulpit that we are living in a world that is subject to a higher authority than that of legislatures and parliaments. Some things are perfectly legal and also pernicious. There are obligations binding upon the man who is determined to do the will of God with which the laws of no state are concerned. (Cont'd next page)



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The Kingdom of Heaven requires more than legal rectitude.

It is possible for one to be respectable and evade a long list of moral and social responsibilities.

"The thing that makes him a great baseball player," said a veteran manager of a famous club, "is the fact that he is willing to cover a little more territory than is strictly required of him."

The rich man in Jesus' story was a moral man, highly respected in business circles, and trusted at the bank. He had never defrauded the poor beggar who lay at his gate: he had only ignored him. Judged by the popular standards of his day, Dives was probably one of the leading citizens, always well spoken of. But according to the ethics of the Kingdom of Heaven he could have been so much more.

In a day when the depressed of the world are struggling to achieve their rights in the face of prejudice and selfish opposition, there is a very grave danger that the church may fall under condemnation because of its caution. If it is to be true to its call as the champion of the Kingdom of Heaven it must be prepared to assume responsibility for action whenever and wherever evil raises its ugly head. It dare not stop at being respectable.

A man may play safe and be respectable. English prisons, English mines, and English orphanages were dreadful places in John Wesley's day. Human beings were reduced to the level of beasts. Shamefully enough, some of the worst offenders were institutions owned and operated by churchmen, and even in some instances the church itself. It was all very commonplace, very terrible, and very respectable. Eminent preachers defended the system in the pulpits and ridiculed Mr. Wesley when he preached to great throngs of miners in the fields.

It is possible to be entirely respectable and almost totally blind to moral and social issues.

We are apt to believe a thing is good because it is good for us. The amount of selfishness that masquerades under the guise of respectability, and sometimes even under the name of patriotism, is shocking. How closely akin are totalitarianism and respectability, gestapo methods and respectability, thought control and respectability, brain washing and respectability?

Those who lighted the fires under the feet of the martyrs were all respectable people who hoped to gain some personal advantages by their show of loyalty to the powers that were.

Matthew tells of a day when "the righteous (shall) shine forth as the sun in the kingdom of their Father." They are the ones whose righteousness "exceeds that of the scribes and Pharisees."

THE END

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POLIO TAUGHT ME TO PRAY

(Continued from page 36)

He caught my arm and bent over me. "Dick, there's something we must do first. The virus has affected the nerve centers controlling your throat muscles. We must make an incision called a tracheotomy in the windpipe to permit the passage of air directly to the lungs and enable us to clear out the windpipe at frequent intervals."

Here was a new horror, "You'll give me ether?"

He shook his head, "An anesthesia would hinder your breathing."

Someone held down my good arm. I saw a flash of metal and it was over. They inserted the metal tube that would feed me precious oxygen for many months.

The white robed figures turned their attention to the steel monster in the room. They pulled it apart, exposing a mattress. After performing mysterious operations deep in the interior, they picked me up gently and slid me inside.

I was frightened and sobbing, "Maybe I haven't got polio," I gasped.

The doctor was trying to push my head through the foam rubber collar. He said grimly, "You have both spinal and bulbar polio. Now, for your own sake, stop struggling and save your strength. God knows you're going to need it."

I was inside. The chromium bars at the head of the respirator were locked in place. The pumps began their rhythm. With a gentle swishing sound they sucked the air in and out of my inert body.

Frightened and helpless, I tossed my head wildly from side to side.

Then a small nurse came up to me. "Pray," she whispered. "It will help a lot."

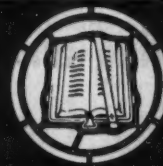
"I can't think. I'm too scared."

She took my face in her two hands, "Then I'll help you." She began quoting passages from the Bible and I found myself clutching at the words for comfort. Gradually a peace came over me as she remained by my side quoting some of the best-loved Bible passages over and over to me.

Consciousness came and left me through the night. Each time it returned, the reality of the iron lung overwhelmed me. They had cut me in two. Only my head was alive. The rest of me lay lifeless.

Then I would remember the little nurse and I knew I was not alone. God was very close to me and He was not a Sunday God but a God who was close to me every moment I needed Him.

In the frightening months that followed, faith was the one thing that gave me hope in moments of despair



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when I wondered if I would ever leave the respirator or if I would ever walk again.

I looked forward to the visits of the priests and ministers who made the rounds of the wards and I marveled at the faith of the patients and doctors and nurses. Here, religion was not a topic to be dug out of mothballs and dusted off on weekends, but a living, vital part of everyday life. Religion embarrassed me no longer and I was not ashamed to speak freely of my faith that God would make me well again.

I finally graduated from the respirator to the rocking bed. I spent my nineteenth birthday, then Thanksgiving and Christmas in the hospital. It was a hard blow not to be able to go home for Christmas.

Seven adults from our little town were in the hospital with paralytic polio and the town decided to do something for us for Christmas. Little green mailboxes were placed in the local stores for contributions and the town opened up its heart. On Christmas Eve the seven of us were visited by a puffing Santa Claus who distributed to each of us an electric blanket, bathrobe and slippers, a huge fruit basket and checks for one hundred and sixty dollars apiece.

After visiting hours when the lights were turned out I lay alone in the dark. It was a strange Christmas Eve, spent on a rocking bed, but when I saw the hundreds of Christmas cards strung across the wall of my hospital room, the gifts piled under the little tree and I remembered all the individual acts of kindness and thoughtfulness, I knew this was the biggest Christmas I had ever had. Far off, down the hall, I could hear the student nurses singing the Christmas carols. I felt close to God that Christmas Eve.

After the holidays when I became free of the rocking bed, it was decided to send me to the rehabilitation hospital at West Haverstraw, for my convalescence would be of long duration and I needed intensive therapy treatments.

With the aid of a heavy plaster body cast I was able to spend several hours a day in a wheelchair. With two strong nurses supporting me I could stand erect and take several mincing steps. A third nurse held my knees so they wouldn't buckle.

Slight muscle function had returned to my legs, but my right arm was the problem. It hung limply at my side and it was growing smaller. With my good left arm I exercised the other arm, but the muscles slept.

The doctors had told me they would no doubt put me in leg braces at West Haverstraw but that my paralyzed

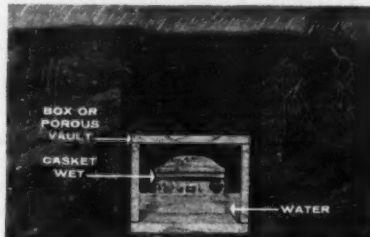
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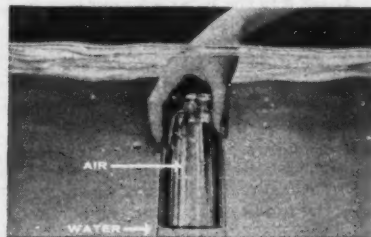
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It may be a call you've been half-expecting. Or it may take you totally by surprise. But either way, there's only one thing to do. Pack quickly, and hurry off. And when you arrive you'll find that their faith in you is as great as their loss. They'll want you to "make the arrange-

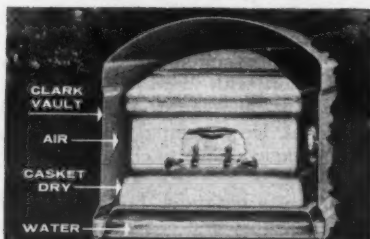
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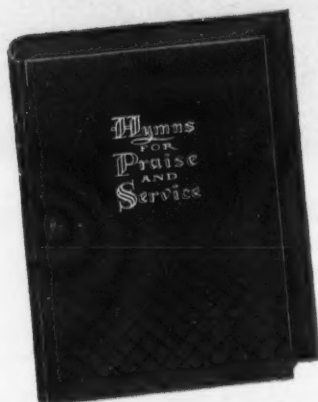


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Roy Rogers explains meaning of the crèche to his adopted daughters, Dodie and Debbie.

Make Your Own NATIVITY SET

By STEVE ELLINGSON

CHRISTMAS is Christ's birthday. During recent years, however, too many people have strayed from the original meaning in their celebration of this holiday. In fact, there are many Christmas activities today in which the Christ-child has been forgotten entirely.

Last year a letter came to me from the Rev. Edward L. Lew, a former navy chaplain, who now lives in Davenport, Iowa. He is affiliated with an interdenominational organization whose sole purpose is devoted to putting Christ back into Christmas.

Mr. Lew asked me if I would help in the campaign by creating a do-it-yourself nativity scene that could be constructed easily by any amateur carpenter. He wanted the scene to be in full color, with figures two-thirds life size, and suitable for use both indoors and out. He suggested that this scene be made available to church groups of all kinds.

It was a big order, but a good idea, so I got busy and created the nativity scene pictured here.

After the scene had been featured in my newspaper columns, the results began to pour in, and they were amazing. Sunday-school classes got busy and made the figures for lawns in front of the church. Women's clubs made them to sell at bazaars in their money-raising programs. Men's clubs made them for the churches too, but they also in-

stalled them in store windows. Some churches used the figures in Christmas parades, some were mailed to far off places in Africa and Asia.

We learned, too, that there are many religious organizations within commercial concerns. Some of these clubs got busy and the colorful scenes went on display in plants of the Ford Motor Co., Chrysler Motors, and many others. Then there were the Boy Scouts, and even little Cubs, who made the scenes for their meeting rooms. Others went on display in city halls and civic buildings of all kinds. And families got busy and made the scenes for their front yards and some won prizes.

THIS is a scene that's very easy to construct. The pictures are printed in many bright colors. All that's necessary to do is paste the pictures on plywood, masonite, or hardboard. Then saw them out. After that you coat them with a waterproof material and they're ready to be displayed, either indoors or out. Complete, simple directions with set.

To obtain the complete nativity scene pictures, No. C-7 shown here, send \$10, check or money order, to Steve Ellingson, Christian Herald Pattern Dept., Van Nuys, California.

If you desire a scene without the animals, order these figures: Mary, Joseph, Christ-child, the three wise men and the shepherd, for \$5. Ask for assortment No. 154. **THE END**

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OCTOBER 1957

Daily Meditations

by HALFORD E. LUCCOCK

Tuesday, October 1

READ MATTHEW 24:42-44

IN THE ENGLISH publication, *Who's Who*, each person whose biography is included in the volume is asked to put down his favorite hobby. A writer, William Sansom, gave his hobby as "watching." It is a good hobby, a good recreation. A large part of the history of science has been achieved by watching. Copernicus watched the sky and became convinced that the earth moved. Harvey watched the veins and arteries in the body and discovered the circulation of the blood.

Think what devoted watching will do in our religious life. Jesus said, "Watch and pray." Watch for the beauty of God's world. Watch for opportunities to help people in need. Watch our step that we do not fall into temptation.

May we watch and pray that we do not forget Thee, O God. Amen.

Wednesday, October 2

READ EPHESIANS 5:15

WE HEAR the advice given endlessly, usually as an excuse for moral laxity of conduct, "When in Rome, do as the Romans do." But often we do not ask, as we should, "Which Romans? the poor, the middle class, the rich? the clergy? the men who sell bananas? the Communists? the Pope?" They are all in Rome. We have to choose for ourselves. We are not compelled to follow a multitude to do evil. We can choose the best in any company. We can say, in any situation, "As for me and my house, we will serve the Lord."

Grant, O God, that we may have the strength of character to resist all pressures to lower our moral standards of action. Amen.

Thursday, October 3

READ MATTHEW 25:22, 23

THE FINEST TRIBUTE possible to actors in a Shakespearean play was paid by a critic to *Romeo and Juliet* as played many years ago by Leslie Howard and Norma Shearer. He wrote, simply, "Shakespeare would have liked it." There can be no greater satisfaction in anything we can do than the honest feeling, "Jesus would have liked it." There is no reward on earth to compare with that.

May we seek Thy approval, O God, in everything that we do, and seek it more eagerly than approval from any other. Amen.

Friday, October 4

READ MATTHEW 6:5-7

IN Robert Frost's well-known poem entitled "Birches," we find these lines: "I'd like to get away from earth awhile and then come back to it and begin over."

Robert Frost was not writing about prayer, but those words are a beautiful description of the power of prayer. In true prayer we do get away from the earth awhile, we come near to the thought of God, and get what might be called "a God's-eye view of the world." We measure all life's striving with a truer, divine perspective. We see the things in life that matter most. Then we come back to our problems and duties with a true sense of relative values.

Help us, O God, to make a little place of mystic grace, of self and sin swept bare, where we may look upon Thy face and talk with Thee in prayer. Amen.

Saturday, October 5

READ MATTHEW 13:16; PSALM 123:2

IN AN EYE SPECIALIST'S office will be found an instrument called a perimeter, which is used in testing the range of the eye. The machine, in its various tests, really asks this question: "How far to the side of your eyes can you see?" For safety we must be able to see "out of the corner of the eye." The automobile driver must be able to see not only the car coming toward him but also the one coming out of a side street.

Some people never see anything not squarely in front of them. But we should be able to see the things that are off on the side, the person over there in need, the person over here who is fighting a difficult battle, the person whom a word of encouragement would help tremendously.

Help us, O God, to serve Thee with our eyes, that we may be quick to see where we can help other people. Amen.

Sunday, October 6

READ EPHESIANS 6:10, 11

TAKE HOLD of your elbow and then read this. The ordination of a king used to be, centuries ago, quite a thorough affair. When Charles II was crowned, not only was he anointed on the head, but also on the palms of his hands, on his breast, and on each elbow.

A good idea, anointing the elbow! For the elbow is the symbol of action. We speak of "elbow grease" when we have in mind power to get a thing done. That is

what many of us need. Our minds and hearts are on the right side. We say of a person that "his heart is in the right place." But the elbow has never really been "anointed," that is, it does not act vigorously in God's service. There is need for anointed elbows!

Help us, O God, that whatever our hands find to do in Thy service, we may do it with all our might. Amen.

Monday, October 7

READ ACTS 18:8-10

IN Shaw's play *Saint Joan* there is an impressive statement of the truth that true religion is not just an easy-chair affair, but calls for risk and danger. Before the sentence is passed on Joan of Arc, Bishop Cauchin says to Joan, "My child, you are in love with religion." Joan answers, "I never thought of that. Is there any harm in it?" The Bishop answers, "No, my child. There is no harm in it. But there is danger."

So there is danger in genuine religion. Danger that our life will be upset, danger that a faithful witness will cost us something. We are not called to go on a picnic but to take up a cross.

Give us the courage, O God, to pay the price of speaking and acting boldly in Thy service. Amen.

Tuesday, October 8

READ PSALM 103:1-5

WHEN Arnold Bennett, the British novelist, finished correcting proofs of a novel, he wrote in his diary, "I notice the far too frequent use of the word 'extraordinary,' but I am loath to alter a word once it is written."

In the life of the Christian, there can never be too frequent use of the word "extraordinary." All of God's mercies are extraordinary, beyond all we can ask or think. Life itself, the wonderful pageant of nature, the immeasurable gift of friends, these are extraordinary. Never allow them to be regarded as ordinary!

We bring, O God, all that is within us to praise Thee for Thy continuing blessings. Amen.

Wednesday, October 9

READ ISAIAH 33:17

ONE of the most serious losses of life in a big city is the absence of horizons. If this seems exaggerated, try it on yourself. Those who live in cities can testify that in crowded streets it is impossible to see a

sunset or a sunrise. It is impossible to see over the buildings. In the midst of high buildings, life is like living in a narrow gorge. There is a real loss of horizons.

That is the great calamity in life of our mind and spirit, the loss of horizons. Christian faith gives us far horizons—the horizon of eternity which surrounds our life in time, the horizon of God who is the background of our material life.

May we daily lift our eyes, O God, to the hills and remember our help cometh from the Lord. Amen.

Thursday, October 10

READ PSALM 46:9

EVERY day lays upon us the duty of putting our strength into the growing force of movements to save the world from atomic destruction. The newest urgency comes to us from the danger of great damage and destruction as the result of hydrogen bomb tests contaminating the atmosphere.

There is danger that mankind may have to hide again in caves. Shall we make a full circle and go back to the caves? We cry, "God forbid!" One of the ways in which God can forbid the calamity of destruction is for God's children to give their efforts to abolish atomic calamity by abolishing war.

Help us, O God, to give our unfailing strength to the end that nation shall not lift up hands of war against nation. Amen.

Friday, October 11

READ ROMANS 12:15

HERE is a beautiful story of Abraham Lincoln, showing the wide range of his sympathy with others. Two women relatives of General Lew Wallace sought news at the White House after a battle. After learning that General Lew Wallace was safe, they spoke glibly of their gladness that one casualty was "not our Wallace." Lincoln's rebuke took the form of mournfully meditating aloud, "It was somebody's Wallace, wasn't it?"

It is a good thing to remember always the sorrow that comes to "somebody." This prevents our being locked up in our own affairs, and keeps our sympathies warm.

Save us, O God, from ourselves, for we can be our own worst enemies when we become self-absorbed. Amen.

Saturday, October 12

READ LUKE 12:19-21

AN advertisement for an expensive radio, a few months ago, pictured a family in a state of rapture and happiness gathered about the new floor model radio. Parents and children were shouting and clapping their hands. Underneath the picture were the words, "Our fondest memory, the day our new ———— radio came!"

Of course, a new radio is a happy event for the family. But consider the spiritual bankruptcy of people who can regard the arrival of any kind of a machine, as "our fondest memory"! How thin the inner life must be if a radio is the high point of living! About the spiritual destitution, the words of Paul apply, "Behold, I show you a more excellent way."

OCTOBER 1957



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Help us, O God, to put first things first, and all lesser things in secondary place.

Sunday, October 13

READ PHILIPPIANS 2:12, 13

WE are told over and over again in the Bible to "trust in God." That was one of the earnest pleas of Jesus. Some people, however, have distorted the ideal of trust in God to mean that God will do everything needed, and we will not have to exert any labor, risk any loss or pain, or take any responsibility. This has been pictured in a little verse, a parody of a great hymn, "Sit down, O men of God, His kingdom He will bring, Whenever it may please His Grace; You cannot do a thing."

The true picture of God's help and our responsibility as shown in the Gospels is in the words of the hymn: "The Church for you doth wait . . . Rise up and make her great."

As brothers of the Son of Man, may we rise up to help end the night of wrong.

Monday, October 14

READ JOHN 4:37, 38

OUR Scripture reference for today declares that we have entered into the blessed results of other men's labors. Consider this true picture of that truth: "When a medical missionary enters a community he is accompanied by a thousand men, among whom are Pasteur with his knowledge of bacteriology, Fleming with his discovery of penicillin, Jefferson with his understanding of the democratic way of life, Jerome and Tyndale with their translations of the Bible, and St. Paul with his interpretations of Christianity."

There are two things we should do in regard to these gifts of others. The first is to receive gratefully the gifts which we have not earned. The second thing is to do our work so thoroughly and devotedly that others may enter into our labors.

On every hand, O God, we are surrounded by gifts which come to us through others. Increase our humility and thankfulness to Thee and to others. Having received fully, may we give fully. Amen.

Tuesday, October 15

READ PSALM 119:9, 10

On a dog collar several hundred years old, dug up in England, was found these words, "I am his master's dog, at Kew. Pray, whose little dog are you?"

The answer to that is, "I am not anybody's little dog. I do my own thinking and make my own choices." There is so much today of allowing others to tell us what to think. You walk down the street and billboards tell you what to buy. You listen to the radio and people tell you what is good. The Bible has a better idea. It tells us that the best way to go along in life is to take heed, not according to our neighbors, but according to God's Word.

May we keep Thy word and Thy truth before our eyes always. Amen.

Wednesday, October 16

READ JOHN 11:9, 10

WE talk much about our "busy lives." How busy is "too busy"? A publisher

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wrote this bit of good sense the other day: "Somehow the old 'too busy' excuse doesn't sound so convincing as it used to. I've seen too many people who were too busy doing nothing to donate their time to doing something. Also, I have seen some people who seem to be overloaded with work, who never seem 'too busy' to take on something extra for a good cause."

If we are "too busy" to worship God, to give time to our families, to take responsibility for the welfare of our community, we are altogether too busy.

Help us, O God, to divide our time rightly, that things which matter most in our lives and the life of the world may have a rightful share of our time and strength. Amen.

Thursday, October 17

READ MATTHEW 6:16-18

Today whatever may annoy, the word for me is Joy, just simple Joy—JOHN KENDRICK BANGS

HERE is a personal question. Does our usual expression give the impression that Christian faith brings joy? It ought to do that. Toscanini, the orchestra leader who died a few years ago, said sharply to a soloist who was rehearsing for a rendering of Beethoven's *Ninth Symphony*, "Do you know what you are singing about? You are singing of brotherhood, but in your face you look as if you hate everyone. Let the meaning of the words show in your face!"

Grant, O God, that we may go forth into each day with gladness. Amen.

Friday, October 18

READ REVELATION 11:15-17

THERE is a phrase used by the Russian Communists which is very suggestive for Christians: "the wrong side of history." To the Communist, it means that anything that does not promote Communism is on the "wrong side of history." That, of course, is a complete and vicious lie. The tyranny, the cruelty, the aggression of Russian Communism, is not and never will be the wrong side of history.

History is in the hands of God. His kingdom is an everlasting kingdom. Christian faith looks forward to the day when by God's grace, the kingdoms of this world will become the kingdoms of our God and His Christ.

Increase our faith, O God, that Thy righteousness will be the victor over evil. Amen.

Saturday, October 19

READ II CORINTHIANS 4:16-18

IN a novel by Galsworthy entitled *The Saint's Progress*, one person laments the fact that the bells of the church, while still beautiful, are out of tune with the "music of the streets."

That ought not to be a cause for sadness, but for gladness. For the Christian Church does not take its tune from what is popular on the streets, but from the eternal Word of God. The young church in Rome was "out of tune" with the prevailing customs and ideas of Rome, but it was in tune with the infinite God.

Help us, O God, to be in accord, not

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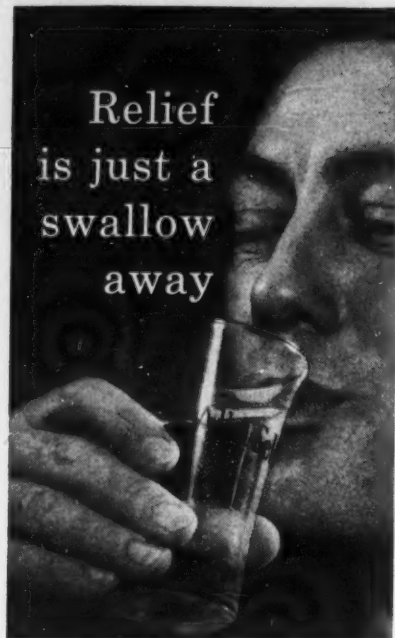
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with the fashions of men, but with the will of God. Amen.

Sunday, October 20

READ PSALM 8:3-5

AT a funeral of a noble and well beloved churchmember, the pastor said of him words that describe the nature of man as a child of God. The man had been killed in an automobile accident. "This man had an accident, but he was not an accident. Such character as his comes only from the grace of God."

Quite a difference! Man is not an accident. His origin, as his destiny, is in God.

Help us always to remember, O God, that we are not merely physical bodies, but spiritual beings and children of our Father. Amen.

Monday, October 21

READ I PETER 4:10

For all that you can hold in your cold, dead hand, is what you have given away.
—JOAQUIN MILLER

THE WORDS "dead money" are used by bankers in a technical sense to mean money which has been deposited in banks but whose owners are never heard from. Three years ago there was in national banks more than \$50 million in 2,329,678 accounts. No trace could be found of the owners. Quite a lot of lost money!

In another sense, consider the words "dead money." Money that does not contribute to the betterment of life is dead money. Money that goes into mere selfish display, into dissipation that breaks down both body and character, money merely hoarded, like gold in the clutch of a miser, is "dead money."

Help us to make our spending a true ministry to human welfare. Amen.

Tuesday, October 22

READ PHILIPPIANS 2:3-5

WE OFTEN HEAR the phrase "extended himself." It often describes an exceptionally fine performance, such as an athletic event, or making a speech, for instance. Sometimes the words suggest other meanings. A man may "extend himself" like an octopus, reaching out his tentacles to snatch some advantages from someone else. Strongly acquisitive people remind us of a long claw reaching out to snatch.

There is a better way of "extending yourself." It is the extension of the perceiving, experiencing and sharing self. Jesus wanted people to extend themselves into other lives, beyond the walls of their own comfort and gain.

Help us, O God, to remember the plea of Jesus that we be concerned for others as well as ourselves. Amen.

Wednesday, October 23

READ I CORINTHIANS 4:1

CONTINUE our thought of yesterday about giving. Regular giving is necessary in order to make our lives part of the dependable force of God in the world. Some people say that pledging is mechanical. Some say, "I like to give on impulse." How sweet! But tell that to the grocer! He is not so fond of it. Tell it to the tax collector.

Inspiration...

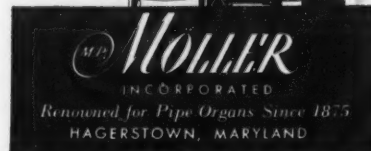


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In all of our thinking and acting and dividing our money, may we seek the kingdom of God. Amen.

Thursday, October 24

READ ACTS 17:24-26

A PROFOUND THING on race relations was said a short time ago by the Prime Minister of Southern Rhodesia. He was speaking of the terrible race wars in Kenya which resulted in so much killing. The Prime Minister, looking to the future, said, "We will have to drop the color idea and regard him as just another man."

That is the true view of every man, whatever his race or color or nationality. He is just another man before the God who regards all men without discrimination.

Father of mankind, turn, we pray Thee, the conflict among brothers into the blotting out, across every land, of all the hatreds and antagonisms which set men against each other. Amen.

Friday, October 25

READ PSALM 39

HERE IS A PICTURE of slander, written more than 200 years ago by Henry Fielding, the English novelist. It may help us to "set a guard upon our tongue."

"Society produces not a more odious vermin, nor can the devil receive a guest more worthy of him than the slanderer. The world, I am afraid, regards not this monster with half the abhorrence he deserves. . . . The thief looks innocent in comparison, and the murderer himself can scarcely stand in competition with his guilt."

Help us, O God, to set a vigilant watch on our tongues, that they be held back from slander. Amen.

Saturday, October 26

READ LUKE 9:54, 55

A POPULAR American poet, Ogden Nash, has written a little verse in which he wonders whether the "tolerance" on which he prides himself is really tolerance or just a "rubber spine." This raises interesting issues. Some people pride themselves on being "tolerant" of others who do not agree with their ideas, when the truth is that they do not care. Indifference is *not* tolerance. Such indifference is all too often just a lazy man's lack of any strong convictions. We are told by St. Paul, "Hold fast to that which is good."

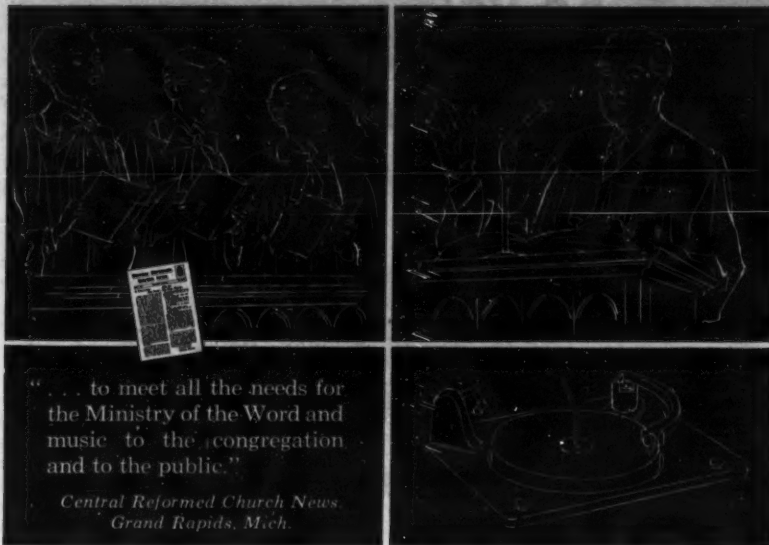
We should hold fast to our own faith, and also treat with respect and understanding the convictions of other people.

May we, O God, as we stand firm in our own faith, extend to others understanding and love. Amen.

Sunday, October 27

READ I CORINTHIANS 4:20

A MINISTER in St. Louis, Dr. Allan Hackett, writes some thoughts suggested to him by buying four wooden handles,



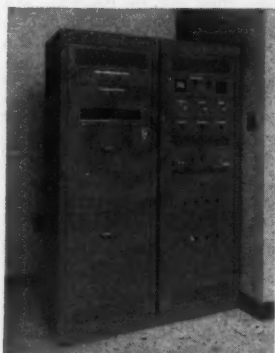
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which could be attached to various tools, such as a file, or a chisel, or a sickle.

He thought of "handles" by which we get hold of big things. Friendship is a handle to influence. The voting booth is a handle to citizenship. Prayer is a handle to the life with God. The specific deed, not merely the good intention, gives God a handle for good in the world. Give God a handle in you.

Help us to remember, O God, that service is rendered to Thee, not by those who say, "Lord, Lord," but by those who do the things which Thou hast said. Amen.

Monday, October 28

READ EZRA 8:18; ACTS 9:15

THIS short word is primarily for men. Perhaps some of the women readers will cut this out of the paper and pass it on to one of their men friends. It can all be put into one short sentence: "A good hymn needs a good bass." That is the judgment of a composer and organist. To have a good hymn, there is needed a supporting bass.

Interpreted, this means that God's service needs men, men's deep bass voices and the power of men's will, and the strength of men's arms.

Rise up, O men of God. The Church has powers unequal to her task. Rise up and make her great.

Into Thy hands, O God, we would commit our spirits. May we bring our mind, will and strength to Thy service. Amen.

Tuesday, October 29

READ EPHESIANS 6:13

DID you ever hear of the "consecration of stubbornness"? It does sound foolish. But there is a lot of good sense and good religion in it. Of course, much that is called "stubbornness" is bad. When a person is stubborn as a "mule" for trivial reasons or for no reason, the harm can be great.

But often a strong loyalty needs a trace, at least, of stubbornness. The word and mood, "I won't," can be related to the declaration, "I shall not be moved." We can fulfill the injunction in Ephesians, "having done all, to stand," if we have a touch of "I won't" when it comes to a refusal to do evil.

Help us to give our complete loyalty to Thee, O God, and in spite of all pressures to do evil, to stand for the best we know.

Wednesday, October 30

READ MATTHEW 28:19, 20

THE American poet, James Russell Lowell, wrote of "men with empires in their brains." Let us take that for our meditation today, as a true description of men and women devoted to foreign missions and the world-wide church.

Empire builders, who have sought to make physical empires by military might have done great harm. But Christians ought to have "empires in their minds," not empires of physical dominion, but the world-wide dominion of a kingdom which is not of this world, the Kingdom of God, the kingdom of righteousness and peace.

May we hasten to carry the good news of the Gospel into all the world, in every way possible. Amen

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SOME MONTHS AGO news dispatches from South Africa brought news of what was called "the wonder metal." It is titanium, now worth \$20,000 a ton. Mining experts compute that there are three billion tons of it under the surface of South Africa. The metal is called "the wonder metal" because its lightness makes it desirable for airplanes. It will stand up under very high temperatures, thus being very desirable for building jet engines.

Very interesting! But the wonder metals in religion are still the familiar ones, silver and gold. Such metals, in the shape of money, and in the hands of faithful stewards, work wonders in the service of God and mankind.

May we be laborers in Thy kingdom, O God, and with our gifts may we also send other laborers into places of need.

HOW TO OUTLIVE YOURSELF

(Continued from page 27)

make extra provision, through an educational trust perhaps, for the younger children whose college training is still ahead. These are questions for discussion with your attorney, including the insertion of a "common disaster clause" which avoids the unintended results noted in the case of Mr. Jones.

There is another significant matter which parents, even those with very modest estates, should cover when they draw their wills. Through their will (and particularly in case of a common disaster fatal to both), parents may appoint as guardians of their children persons who they believe will do the best job of supervising the physical, mental and spiritual upbringing of the unfortunate orphaned children. The appointment of such a guardian is a serious responsibility which the Christian must face in making his will, a responsibility not lightly to be conferred or accepted.

THE Christian also realizes that a will is not a club to be wielded to enforce obedience to his whims or to impose his will on mature children. He doesn't constantly threaten to change his will to "cut everybody out" because they do not seem to show him sufficiently devoted attention or because they presume to differ with him in fields where reasonable persons may very well differ.

The law itself sometimes provides that the beneficiary of the will need not choose between complying with the condition (such as a restriction of his right to marry) and forfeiting the bequest. Perhaps the condition may be annulled if it is deemed to be contrary to sound public policy. Enforceable or not, elaborate conditions on such gifts are usually undesirable because they

(Continued on page 81)

ALL OVER THE WORLD PEOPLE ARE HUNGRY



KOREA — the forgotten land

Children cry out for food. Homes, schools, hospitals, orphanages — all need clothing, food, relief.

WEST GERMANY — the gate to the West and freedom

Daily, in rags, without shoes, people swarm from the Iron Curtain countries. Help is urgently needed for refugees from Poland, East Germany, Czechoslovakia, Hungary.

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2. Send your cash contributions which are urgently needed to:

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J. Willison Smith, Jr. Treasurer
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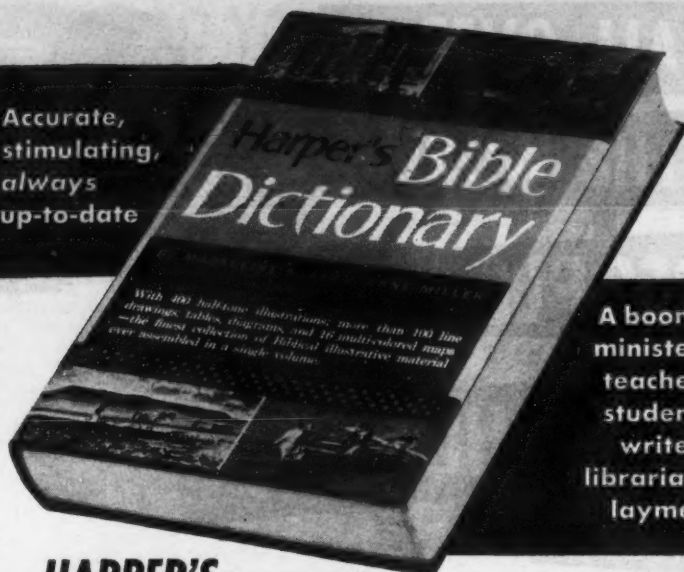
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THE NEW BOOKS

Reviewed by

DANIEL A. POLING

SING OUT THE GLORY, by Gladys Hasty Carroll (Little, Brown, 370 pp., \$4).

Here is the dramatic story of a Maine valley that under the author's inspired pen becomes the symbol of American freedom and opportunity. It is a book of heroes in the commonplace, of those who struggle and dream and rise steadily into the spiritual proportions of an abundant life. It is a book of inspiration for those who may feel themselves shut away from the larger opportunities of the preferred few. And it is a book that sings its triumph, which is the triumph of sacrifice and true patriotism. The voice of the heroine is raised for all that our founding fathers and mothers struggled to achieve, but she speaks to those who struggle here and now. This novel is a declaration of faith in America. And in spite of all the odds and against all the foes, both within and without, it declares "you cannot fail if you are true." November selection of *Christian Herald's Family Bookshelf*.

THE PROPHET-STATESMAN, by James R. Graham (Higley Press, 240 pp., \$2.75).

A remarkable book which glorifies both the man and the mission of Daniel. Never before has there been any book quite like this in the library of religion. The author is completely true to the Bible, but he has made dramatic and given the touch of romance to the life of the incomparable Hebrew. Across these pages "The Prophet-Statesman" moves with majesty and spiritual authority.

THE OXFORD EASY ANTHEM BOOK (Oxford Univ. Press, London, 186 pp., \$3).

This volume contains 50 beautiful and at the same time "easy" anthems. The numbers provide a comprehensive selection of all periods that are *within the range of average and normal church choirs*. The book has been compiled in conjunction with the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. And it is immediately adaptable to the needs of all English-speaking congregations.

CHRISTIAN COMMITMENT—AN APOLOGETIC, by Edward John Carnell (Macmillan, 314 pp., \$5).

With unmistakable and convincing scholarship this author writes with a sure

touch of creative evangelical faith. Conservative theology has waited for this volume.

SMALL GIANT, by Phyllis Woodruff Sapp (Zondervan, 288 pp., \$3).

A book of faith and courage, spiritual authority and unyielding optimism. The author has united romantic love with marching, moral courage and a profound spiritual purpose to achieve a novel of power.

THE MOON BY NIGHT, by Joy Packer (Lippincott, 315 pp., \$3.95).

A vital, dramatic and at times terrifying novel of African love and adventure. It is fittingly described as a "fateful journey into the heart of darkness." And to that should be added, "the darkness becomes light and fulfillment." There are breathtaking complications and adventures that are both physical and spiritual.

UNDERSTANDING THE NEW TESTAMENT, by Howard Clark Kee and Franklin W. Young (Prentice-Hall, 492 pp., \$7.95).

Here is a book of distinction that is worthy of an assured place in the Biblical library. It is the very dramatic story of the Christian faith and of "the community in which it was born." The maps and illustrations are particularly helpful.

LOST CITIES, by Leonard Cottrell (Rinehart, 251 pp., \$4.50).

Here is a collector's item that unites history and archaeology to make a dramatic novel-like story. A volume of rewarding allure.

TRAINS, by Robert Selph Henry (Bobbs-Merrill, 152 pp., \$3.95).

This is the electronic age edition of the authoritative and ultimate volume in its field. The complete story is told, largely by pictures, of our nation's history. Here is a book equally thrilling for both the young and the older. I agree with another who has written: "It would be difficult to praise this book too highly."

GOOD MORNING, MY HEART, by Mildred Lawrence (Harcourt, Brace, 191 pp., \$2.75).

A story that is clean and refreshing, human to the fingertips of its principal character and eloquent with the vivid experiences of adolescents.

BRIDGE TO THE SUN, by Gwen Terasaki (Univ. of N. C. Press, 260 pp., \$3.50).

In no year has there appeared a more poignant, heroic and profoundly moving book. These are real people but their story which is written with a dramatic simplicity that is seldom achieved is stranger than fiction. The marriage of the Terasakis successfully crossed racial lines and became in war as in peace and beyond, first love's hazard and then love's fulfillment. These pages contain the most rewarding reading I have discovered in months. (Reviews continue next page)

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Ruth C. Ikerman



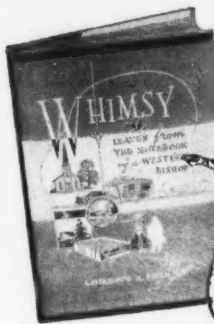
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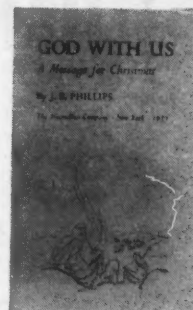
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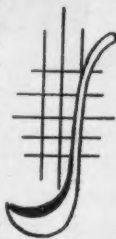
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A TREASURY OF THE WORLD'S GREAT DIARIES, edited by Philip Dunaway and Mel Evans (Doubleday, 586 pp., \$3.95).

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THE WAYWARD HEART, by Sallie Lee Bell (Zondercan, 217 pp., \$2.50).

The heroine is torn between two loves and wavers between two loyalties, but in the end faith triumphs. This is a fine story whose scenes are set in the heart of the earthly ministry of Jesus. Historical events and the Bible story live dramatically across these pages.

BEHOLD MY GLORY, by William Purcell (Hawthorn, 160 pp., \$8.95).

This volume is definitely a fascinating achievement in its field with an arrangement and content that make it unique. The emphasis is upon the life of Christ and His teaching but the wealth of the Old Testament is also represented in editorial matter as well as in pictures. There are 32 pages of full color. Here you will find stories of the fall of man, the testing of Abraham, the worship of the Golden Calf, the visit of the Queen of Sheba to King Solomon, etc., but the major content of the beautiful book is devoted to "the greatest life ever lived," Jesus of Nazareth, who is to uncounted millions of worshippers both "Son of man and Son of God."

THE CONVERT, by Margaret Cushman Banning (Harper, 310 pp., \$3.95).

Whatever else may be said about this novel, and it includes some fine writing, it is unabashed propaganda for the Roman Catholic Church. This reviewer finds it repetitious and wearisome.

PATRICK HENRY, by Robert Douthat Meade (J. B. Lippincott, 431 pp., \$7.50).

From original sources the author creates a picture of Patrick Henry as an observant boy, as a young man studying law, as a lawyer and finally as the winner of fame in activities which brought the cries of "treason" against him. Patrick Henry was only 29 when in the words of Thomas Jefferson, he broke forth in "torrents of sublime eloquence." On these pages of writing of unmistakable distinction, Patrick Henry becomes a dynamic living personality.

THE DOCTOR-MERCHANT, by Charles H. Parsons, D.D.S. (Exposition Press, 125 pp., \$3.50).

This book of "quiet wisdom" comes from both the mind and heart (a generous heart and a reflective mind) of the Doctor-Merchant himself. There are 62 warm and suggestive essays that have a message

for the young and the old, a message that is always pulsing with the love of God and of the author's fellow humans. The autobiographical sketch sets the pace for all that follows.

Here are some of the headings: Springtime, No New Thing, At the Forks of the Road, Accept Yourself, The Golden Years, Prayer, Crossing the Bar, etc.

Dr. Parsons practiced in his "profession" for less than four years, but he has been practicing just about all the Christian graces ever since.

VOSS, by Patrick White (Viking Press, 442 pp., \$5).

A strange, weirdly mystical novel. It should be an engrossing study for both psychologists and spiritualists. Vividly fine but heavy and involved writing.

HOW TO GET AND KEEP A HUSBAND, by Kate Constance (Dorrance, 386 pp., \$3.50).

Definitely here is a courageous and intimately understanding volume. The author writes with a sense of mission and the title tells a story which the vivid and often dramatic pages develop into a complete and novel-like volume.

THE STORY OF CIVILIZATION—THE REFORMATION, by Will Durant (Simon and Schuster, 1025 pp., \$7.50).

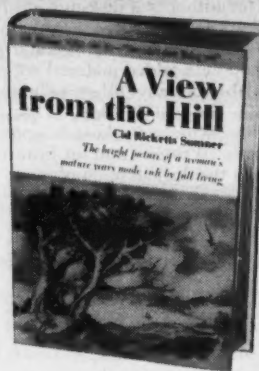
In this monumental fourth volume, Will Durant studies the law and economy, the morals and manners, the art and music, literature, science and philosophy of Europe in the Reformation Era. He attempts to review the Reformation from the standpoint of the Roman Church. "Unmistakably he admires the audacity with which Catholicism weathered the storm and pays full tribute to Luther and his contemporaries and followers who have created a new era in the story of man. Also, unwittingly perhaps, they are responsible for a new birth in the ancient church. The brief epilogue which is the climax and the thrilling conclusion contains the finest writing of the volume. Agreement with the author is not necessary to appreciation of this significant achievement.

SUNRISE TO ETERNITY, by John Joseph Stoudt (Univ. of Penna. Press, 317 pp., \$5).

This faithful and detailed search into the life and thought of Jacob Boehme is an achievement of scholarly distinction. Boehme had an astounding influence on the history of Western philosophy. The impact of his thought left its mark on Hegel, Heidegger, Bergson, Schopenhauer and Nietzsche. This author brings the man and his influence out of the growing obscurity which threatened his really monumental contribution to human thought.

THE LOVELY DAY, by Dorothy Evelyn Smith (E. P. Dutton, 256 pp., \$3.50).

Here is a novel that entwines and meshes stories of a widely varied group of people. The ex-movie star and R.A.F. pilot, a poor but very pretty and highly intelligent girl and a solid young farmer are the principal characters. Easy, rewarding reading. (Reviews continue next page)



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THROUGH THE YEAR WITH CHRIST, by Edwin C. Munson (Augustana, 383 pp., \$3.50).

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FACE TO FACE, by Ved Mehta (Little, Brown, 370 pp., \$4.50).

This book is the eloquent and courageous autobiography of a blind young Hindu who fought through to the education and spiritual liberation in America which he could not find in India. The details are poignant but inspiring.

THE WILL AND THE WAY, by Harry Blamires (Macmillan, 128 pp., \$3).

This small but dynamic volume defines suggestively the ways in which God moves today upon human affairs. It is a scholarly mind-capturing volume.

THE WIZARD OF OZ AND WHO HE WAS, by Martin Gardner and Russel B. Nye (Michigan State Univ., 208 pp., \$3.75).

In my opinion this is a delightfully timely book. L. Frank Baum, the creator of the Wizard of Oz, did something for childhood that was greater, I think, than the achievement of the author of the immortal *Alice in Wonderland*. I read these happy and always forward-marching, incredible tales to my children and I only wish they could be made generally available now to my grandchildren and all other small ones throughout America and the world. I have high disdain for the critics, generally subsisting in and around libraries, who take the OZ books off public shelves. Surely they know not what they do. Congratulations to Martin Gardner and Russel B. Nye.

LAUGHTER IS A WONDERFUL THING, by Joe E. Brown as told to Ralph Hancock (A. S. Barnes, 312 pp., \$4.95).

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all of life, here and now is this one hundred per cent American book.

THE LUNATIC FRINGE, by Gerald W. Johnson (Lippincott, 248 pp., \$3.95).

This author does not qualify for a place with the friends he writes about, but he does reveal himself as committed in his own thinking far left of center.

Delightful and entrancing reading. Some of your own heroes may come off even less than second best, but hero worship to be justified must survive just such a challenge as this. The author seeks to make the case, and frequently does, that many ideas now taken for granted were once considered insane. A book of distinction in its field.

A YEAR WITH THE BIBLE, by John Marsh (Harper & Brothers, 191 pp., \$2.50).

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One of the most distinguished and intelligible economists of the generation has written to the heart of vital relations between the East and West. Steadily we have become aware, and more aware, that the West cannot carry out national policies in isolation. Some of the questions now asked and answered between these backs are: "What are the new relations? Do they point toward a peaceful world or disaster? Can the Atlantic powers adopt policies which will make for cooperation and sanity?" The author writes in high but realistic faith. And what is more realistic than this: "If our faith were easy, it would not be true."

THE SOUND OF WINGS, edited by Jos. B. Roberts and Paul L. Briand (Holt, 303 pp., \$5).

The literary world of mythology and adventure, the long past and the contemporary present, are all drawn upon to produce this exhilarating anthology. Here is a unique collection of prose and poetry which captures for the air age the drama and glory of flight.

HOW HIGH THE WALL?

(Continued from page 34)

released-time religious education in Champaign was illegal because (1) it made use of the building and the services of the public schools, and (2) it used time properly belonging to public instruction, and (3) because of the close co-operation between the school authorities and the "religious sects" in promoting religious education.

Realizing that the public might misconstrue its action the Court clearly stated that there is no "government hostility to religion or religious teachings." Its decision went on to say, "A manifestation of such hostility would be at war with our national tradition as embodied in the First Amendment's guarantee of the free exercise of religion. For the First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere."

But the broad, sweeping character of the decision has had fearful repercussions. It was, first of all, a body blow to released-time education. In many states the released-time plan was plunged into the courts where expensive litigation still continues. The gates were opened to all sorts of belligerent minorities to initiate legal proceedings and halt the exercise of the slightest religious influence remaining in the public schools.

In many schools, local boards of education or state authorities have banned the reading of the Holy Scriptures as the Word of God; the offering of prayer in any form; the distribution of Bibles or Scripture portions; the appearance of priests, rabbis or ministers of the gospel in classrooms and chapel exercise; the use of Christmas hymns and Nativity scenes. Mr. Justice Jackson, in his written opinion appended to the McCollum case decision, warned that the broad principle laid down might mean the elimination of sacred music from music courses, cathedrals and temples from architectural study, all religious painting or sculpture from art subjects and the Bible from the study of English literature. Certainly faculties would be enjoined from teaching that the claims of religion are valid or in any way related to the educational process. These strictures of the noted jurist were pooh-poohed in 1948, but his prophecies are now actually being fulfilled.

The McCollum decision would seem to indicate that the Supreme Court was utterly oblivious to the change in climate which has come over America since the public school was established. In those days the United States was more or less a Christian nation. (As

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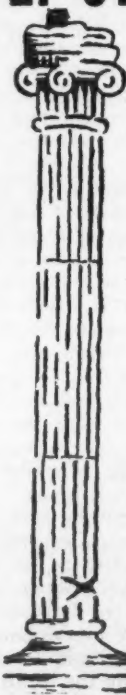
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late as 1892 the Supreme Court decision in the Trinity Church case said that the U. S. A. is "a Christian nation.") Religion was inseparable from the warp and woof of the social fabric. The schools themselves were dependent upon religiously-minded people for their boards of education, their teaching staffs and their tax support. Today naturalism and materialism are rampant. Godless teachers and board members are not uncommon. Text-books reflect the humanism, materialism and secularism of the time with all their atheistic and antireligious implications.

Some American religious leaders who once acclaimed the McCollum case decision have now become alarmed. This concern cuts straight across all theological and denominational lines.

Dr. Henry P. VanDusen in his Rockwell Lectures at Rice Institute said, "A nation without religious faith, or a system of education for that nation's youth without implicit, and probably explicit, recognition of God as the Ground of Truth, would doubtless have stirred the authors of the Constitution to profounder misgivings regarding the future of the country they were seeking to create than the menace of the powerful foes abroad or the treacherous tyranny at home . . . They were seeking freedom of religion, not freedom from religion."

Dean Liston Pope of the Yale Divinity School charges, "At school youngsters are being trained in a vacuum of secularism." And Dr. Luther Weigle, who preceded Pope at Yale, said, "The ignoring of religion by the schools inevitably conveys to the children a negative suggestion . . . It is natural for them to conclude that religion is negligible or unimportant or irrelevant to the main business of life."

Billy Graham, speaking at the annual Washington Pilgrimage of American Laymen in 1956, said, "If this nation cannot find a means of 'bringing God into education,' it will develop a secularist society. I disagree with the Supreme Court's decision in the McCollum case. Our forefathers gave us freedom of religion, not freedom from religion. Unless we bring God into the classroom and make Him the center of education, we are not properly preparing our young people for their roles in a Christian society."

Dr. Frank E. Gaebelein says in *Christian Education in a Democracy*, "One does not lightly criticize the Supreme Court of the United States, but it must be said that recent decisions of that Court confuse the establishment of religion with religion itself. To that extent it has played into the hands of the forces of irreligion and atheism."



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Certainly it was not the divorcement of God and religion from the state that our forefathers had in mind in drafting this law! They had not the slightest intention of building a godless nation.

Separation of church and state meant to them the building of a wall that would prohibit the development of an established church, whether Protestant, Roman Catholic or some other, which might meddle in administrative policy, legislation, or judicial decisions.

They thought of separation on an official, organizational, institutional level which would permit the freest action and interaction between religion and the State. They expected religion to apply to all of life, to public service as well as the domestic sphere.

To them the churches were purely voluntary institutions, equal before the law with individuals, partnerships and corporations. They intended to make it clear by law that *no church should be granted special recognition or favor.*

They definitely insisted that there should be no general assessment of taxes for the support of any kind of organized sectarian activity or religious establishment.

They could not see any kind of government participation in the affairs of any religious corporative body which might be construed as endorsing its peculiar sectarian objectives.

Yet these men knew that democracy can only be a democracy with the freedoms implicit in the Bill of Rights of the Constitution when the citizens who compose it recognize God as the ultimate authority. It is from Him alone that a democratic order receives its charter. It is only by obedience to the Higher Law of God that such a form of government can be perpetuated.

If America builds a wall too low to protect all of its citizens, America will be no longer America, and if it builds a wall so high that it shuts out God, America is doomed.

There is no easy solution to the problem. Generally speaking, we need to return to the basic concept of separation held by our founding fathers and apply that concept realistically in the light of modern conditions. This we can do if we have faith, ingenuity, patience and good will.

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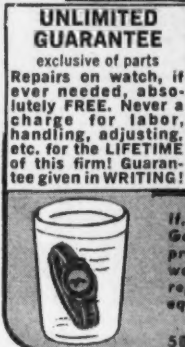
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THE LESSON BACKGROUND

By Amos John Traver

● October 6

Paul Writes to the Corinthians

I CORINTHIANS 1:1-3, 10-15, 21-25; 2:2

Paul was a Christian statesman, as well as a missionary. His strategy was to found Christian churches in the great centers of commerce. These churches became missionary centers from which Christianity would spread into many parts of the empire. Merchants, sailors, travelers became carriers of the Gospel to their home cities. Paul might have spent his life in some hidden community, converting its settled inhabitants. What a better economy of his time and effort to focus his ministry on great centers of trade like Corinth.

❖ ❖ ❖

This letter to the church at Corinth was written about 56 A.D. from Ephesus, where Paul remained for about two years. His first visit to Corinth is described in Acts 18. When he left he had founded the church there. There seems to have been a previous letter, now lost. Disturbing news had come from his new-founded church and he must write a very practical letter to set them right on a number of matters.

❖ ❖ ❖

Corinth was on the east-west highway of trade. The old Greek city had been destroyed and a new Roman city had taken its place. It was the capital of the province of Achaia, built on a narrow isthmus between the present Gulf of Corinth and the Saronic Gulf. To cross this narrow arm of land saved a dangerous trip around the rocky tip of southern Greece. Attempts to cut a canal through the isthmus were made by Alexander the Great and Julius Caesar. Nero actually broke ground for a canal in 66 A.D. with a golden spade; but it was not built till the nineteenth century. Up to that time ships were pulled across on an ingenious structure by the strength of sailors and slaves. Corinth was the seat of the worship of Aphrodite (Venus) which made immorality a religion. It was full of sailors and traders and every kind of vice flourished. No wonder the little band of Christian converts needed guidance from Paul!

● October 13

Moral Standards in a Church

I CORINTHIANS 5:6-13; 6:17-20

Word had come to Paul at Ephesus of

gross immorality in the Corinthian church. We must understand the immoral standards of the city to realize how easily they could invade the church. These Christians were new converts from religions that actually made lustful vices a legitimate part of worship. Countless temple women devoted their lives to prostitution. Sailors looked forward eagerly to spending time in Corinth while ships were being loaded and unloaded and transported across the isthmus. As in too many ports today, there were vultures ready to take their money and satisfy their lusts. Since public opinion did not forbid this, it is not surprising that there should be converts who would yield to such temptations.

❖ ❖ ❖

The church still faces the question whether religion can be kept apart from practice in daily living. We are told that the church has no business messing into politics, business practices and social life. Paul uses two principles that are just as valid today as then. (1) The unrighteous cannot inherit the kingdom of God. That is, the church cannot compromise with sin. It will cease to be a Christian church when it turns a blind eye on lustful members, on open violation of Christian standards of living. (I Corin. 6:9) (2) The body is the temple of the Holy Spirit. The soul does not become Christian apart from total personality. Misusing the body in sinful practices damages the whole person. A man is not fit to be the indwelling place of Christ if he persists in open sin. What happens to the body affects the inner life. It is not Christian freedom to say, "What I do with my body is nobody's business but my own." It is God's business and He must be taken into account. "A healthy mind in a healthy body" also implies "a Christ-filled soul in a clean, healthy body." (I Corin. 6:19)

● October 20

The Christian Minister

I CORINTHIANS 9:1,2, 13-23, 26,27
ROMANS 10:14

Paul was put on the defensive because of unfounded personal criticisms. There were also serious divisions in the church at Corinth. Paul condemns those who gave their first loyalty to any man. Though Apollos or Peter or Paul might be the human instrument through whom Christ had been preached, to center loyalty in any one of them was dangerous. Christ alone

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OCTOBER 1957

is the center of loyalty to the Christian. But out of such divisions came naturally criticism of Paul by those who held that some other minister was the real head of the church.

This passage has been generally accepted as authorizing a paid ministry. Paul is careful to point out that he is not a hireling. It is tragic when a minister yields to the temptation to become greedy for money and the things money will buy. His supreme reward is to be freed from financial worries so that he can give full time to his ministry.

Paul is not talking about rights, but privilege. He has not asked the Corinthians to forego more rights than he has given up. For the sake of others Paul has surrendered, not only what any Christian may claim, but what he could claim as an apostle. It is this spirit that makes the good minister of Jesus Christ.

✧ ✧ ✧

This is a timely topic for discussion. Protestant churches face a most serious shortage of ministers. The problem will not be solved merely by raising salaries. This is a matter that should weigh on the conscience of lay members of the church. They should count it a privilege to give their minister and his family freedom from financial worries. They must remember the lowered value of a dollar today and provide for their minister accordingly. At the best salaries, there is little inducement for capable young men or women to give full time to church work. Generous provision in income is an important first step in solving the problem. But it will fail unless the high privilege of preaching the Gospel and pastoring the flock are the basic motives for hearing the call of the ministry. Just 45 years ago last month I was ordained to the ministry. I have never wanted for the necessities, or even for the comforts of life. I am sure that I would have accumulated more of this world's goods as a lawyer, and I went to college with that calling in mind. But the joy of the ministry, the long years in which I have been free to give full time to serving people in Christ's name, have been far more reward than I could ever deserve. I think I understand what Paul was talking about.

● October 27

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I CORINTHIANS 8:1-13; 10:13

Butcher's meat, in a city like Corinth with its many temples and shrines, had often been offered to idols. In all religions where animal sacrifices were practiced, only healthy animals would be accepted by the priests. Stingy worshippers might well be tempted to bring their old or crippled or unhealthy animals and save the best animals for themselves. Read II Samuel 24 and hear David's sacrificial creed, "I will not offer burnt offerings unto the Lord my God which cost me nothing." So idol's meat was the best meat in the markets. The priests always burned a small part of each animal, ate what they wanted and sold the rest to butchers. If Christians knew idols had no reality, and they were free to do as their consciences permitted, why not eat this good meat? But some Christians were troubled by this

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practice. So the Corinthians wanted to know Paul's decision.

Paul's answer has direct application to our modern problem of alcoholic drinks. It also applies to many other problems of Christian conduct. A Christian could say, "I can eat idol's meat without a twinge of conscience," but there were other considerations. Paul admits that there would be no personal harm in eating this good meat if it was not against conscience. But Christianity is not self-centered. It demands responsibility for the conscience of others. So with those who say, "I can drink without harm and stop when I will." Maybe they can, though that is a disputed question. That is not the end of it for a Christian. He has the influence of his example to consider. He must know that there are many who "cannot handle their liquor." If seeing a Christian drink may lead one neighbor to destroy his life with alcohol the responsibility of the Christian is clear. Listen to Paul, "If there is any possibility of meat injuring my brother, I will have none of it as long as I live, for fear I might do him harm." (Phillips translation)

MY EAGLE WINGS

(Continued from page 31)

with no result. There was constant pain. Weeks of worried days and sleepless nights dragged by. Still the incision refused to heal. I began to get the impression from the doctor that it was somehow my fault, that I was not co-operating. Then I was really miserable.

I had prayed before for healing. But at last, in my desperation, I prayed as I had never prayed before, remembering how Jesus in His three short years miraculously had healed minds as well as souls and bodies.

"I'm frightened," I prayed, "I don't want to be crippled. I want to be whole again in spirit and body."

At that moment I sensed positively that the healing had started.

Later that week the doctor inspected the stubborn sore, probed a bit, then called to the nurse in a low, excited voice. Together they busied themselves with lights and instruments. Then, smiling, they told me the good news. The wound, after all this long time, had suddenly started to heal!

A new and deeper spiritual life began for me from that moment. I had a little motto, "Prayer Changes Things," hanging on my bedroom wall. Now those three words were engraved on my heart. For one high moment in my life I had touched Invisible Power. It had surged through me like a current of electricity. Was there any way I could tap that same power daily? If I could, I had the answer to everything.

I determined to set aside one hour a day, regardless of how busy the day was, for prayer and meditation. Since I work from 8 to 5, necessitating my

getting up at 6, I set my alarm clock for 5, and gave that first new, waking hour to God.

The time was perfect. In the homes around me people were still sleeping. There was hardly a sound except the drowsy chirp of birds in my garden hedge. I simply propped the bed pillows behind my back, took a flashlight in my hand to give me a little light and tried to lift my soul to God.

At first, I used the little book of private prayer which I had been in the habit of using for years. But, for the new awareness astir in my soul, it was not enough. I asked God for the right kind of praying help. Within a week it came in the mail, from an old-time friend in the Tennessee mountains, who had felt, she wrote, an urge to send "the enclosed" to me.

It was "the page." There was nothing about it to show its might. It was just a torn-out small printed sheet, headed, "To Help You to Pray Effectively." It was written by the Rev. Thaddeus E. Allen, who is now pastor of the First Presbyterian Church, Cazenovia, N. Y., and first appeared in a devotional magazine.

So small, so simple! Yet it held a transforming power that revitalized me spiritually, mentally and physically.

It began: "Find a time when you can be relaxed and alone daily. Find a position in which your body is comfortably at rest." That I had already taken care of. Then came the first suggestion: "By a definite act of will, put out of your mind all thoughts of the day's duties and problems. Be still, mentally." It is not easy for me to "be still, mentally." I wake up with my mind sizzling with things to be done: the refrigerator to be defrosted, the milk bottle to be put out, a "must" letter to be written. But all this must be tuned out, to clear the channel to God.

I do it by "thinking" silence and peace. I think quietly and slowly: "Be still, and know that I am God. . . . My peace I give unto you. Not as the world giveth, give I unto you. . . . The peace of God which passeth all understanding. . . . Thou wilt keep him in perfect peace whose mind is stayed on Thee." Soon the strain and stress have left my soul, and the beauty of His peace is there. Then I repeat, slowly and aloud, the 23rd Psalm.

AS we grow older we long for security. Anxious misgivings lurk in the shadows. When we are aged and sick, shall we want for care, for medical attention, for a roof over our heads, and, above all, for love? Oh, the comfort, then, of the words said in that quiet hour, "The Lord is my shepherd. I shall not want." Perhaps you have said the words a thousand times be-

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fore. Now they take form. Behind your closed lids, you see the Good Shepherd, the green pastures, the still waters. You actually feel your soul being restored.

I work far too hard for a woman of my age. Sometimes, on first waking in the morning, it seems I simply cannot tackle the full, strenuous day ahead. I once watched an ant, feverishly tugging at a weight fifty times its size. I feel like that ant. But, "He restoreth my soul!" Long before my quiet hour is over, a new surge of this incomprehensible power has flowed through me, bringing with it the energy, courage and enthusiasm I need. I again taste "the deliciousness of my employment."

I love still water and green fields—I grew up in the country, but I live in the sub-tropics, a sultry, stifling spot in midsummer. Then, last summer came a letter inviting me to spend a month in a lovely farm section of Michigan. The invitation came from the last person I'd expect to think of me, and what stunned me even more was the offer to pay my fare, by air, both ways! Joyfully I packed my bags, still dazed at the miracle that was happening to me.

I shall never forget the first morning I awoke in the cool, spacious home of my hostess. From my bedroom window there stretched miles of green fields, and into my grateful heart there came the words, "He maketh me to lie down in green pastures." He had—literally. A few days later, rested and refreshed past all belief, I stood beside one of Michigan's bluest of small lakes. Not a ripple stirred the surface. This time, there came the words, "He leadeth me beside the still waters."

Once, when we had grown confidential, I asked my hostess how it ever happened that she had thought of inviting me for a month's stay in this heaven on earth. I could see that she was as puzzled as I.

"I don't know," she confessed, "but the idea kept prodding me." I knew. It was God prodding her. It was His way of calling me apart, to rest awhile. The second suggestion on "the page" was: "Ask God to make you aware of His presence. Then wait, quietly, before you proceed."

At first I could not feel "aware of His presence." Then I found a way that helped me. I still use it. I think of the vastness of His creativeness, letting my mind go from the magnitudinous to the minute—from the Milky Way to the flame of an altar candle; from an immense fresh-water lake to a dewdrop on a blade of grass; from the trackless desert to a single grain of sand; from Jesus to me. Slowly a feeling of awed reverence fills me.

I have heard many sermons on the wise text, "Be ye transformed by the renewing of your mind." But "the page" uses less than twenty words: Ask that all fear, all tension, all worry

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be taken from you. Do this slowly, and with confidence."

I have always been a tense, high-strung person, given to unnecessary worry. Then, one morning, during my quiet hour, there came a voice—tender, indulgent, amused. I know I have heard that voice before, but where or when I cannot, for the life of me, remember. It said, "Let go! Let God!" Of course, I had heard that advice before, but this was different.

I did "let go, and let God." It took months to learn how. Gradually, so naturally and softly as to be almost unnoticed, I found myself sleeping soundly, with never a care. I simply do the very best I can, knowing God will do the rest.

I have to watch "the page's" fourth suggestion, or I use up all my hour thanking Him for His bountiful goodness to me: "Thank God for any special mercy or answered prayer, and always for His love shown to you through His Son, Jesus Christ."

I always begin with the Infinite. In imagination, seeing each scene as if it were played on the Oberammergau stage, I visualize Christ's life from the Last Supper to the first Easter. This . . . this, I remind myself, is the measure of His love for me! Words fail me. My soul can only kneel, in silence. Then come the lesser reasons for my gratitude. I thank Him for giving me back my health; for my good doctor. I thank Him for giving me a job—it came right from His hand—so that I can support myself, in spite of my years. I thank Him for my little home, which I love so much. I thank Him for my two talents—my knack with words, and my knack with little children, for it is the latter gift which now helps me to make a living.

The fifth suggestion brings you face to face with your flaws: "Pray that every known sin be removed from your heart, and forgiven. Be specific. Mention by name your unconquered weaknesses; for example: pride, jealousy, resentment, laziness, self-will." We all have them. Mine was resentment, usually smoldering, occasionally flaring. For a quarter of a century I had been financially secure enough so that I could give all my time to free-lance writing. Mostly, I wrote for the advancement of the Kingdom. I was radiantly happy, although I did my share of complaining, doing the thing which I thought I was born to do.

Then came disaster. My small, but adequate, income was gone. Now, to survive, I must leave my home desk, and go out and work for a weekly wage. And I was then sixty, and trained for nothing but writing. So resentment set in. I felt God had failed me. Hadn't I been an ardent church worker for Him since my early teens? Didn't I tithe?

(Continued on next page)



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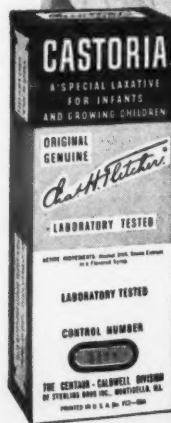
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But, with "the page" before me, I prayed that resentment be taken from my heart. And it was!

My job is in a private pre-school, for tots between the ages of three and six. Each morning, we sit in a chummy circle, and discuss some simple truth such as, "I cannot be happy unless I am good." And the blessed thought that cast out resentment was, "You never forgot those words, did you?" Then, in a flash, I remembered. I had been a mere child, myself, when a snowy-haired old Bishop had gravely said to me, "You cannot be happy unless you are good." And now, here I was, passing his words on to little children. Some child might never forget them. Perhaps that was as important, in God's eyes as writing a best-seller. It lifts any small job out of the ordinary, to be able to whisper, "In His name" as you go about it.

The sixth suggestion concerns the importance of yielding one's fleeting life into His eternal care: "Ask God to complete the surrender of your will to His will. (Most of us have surrendered only part way.)" In the sunset years, this is easy. I simply pray here, in the words of the hymn, "Have Thine own way, Lord."

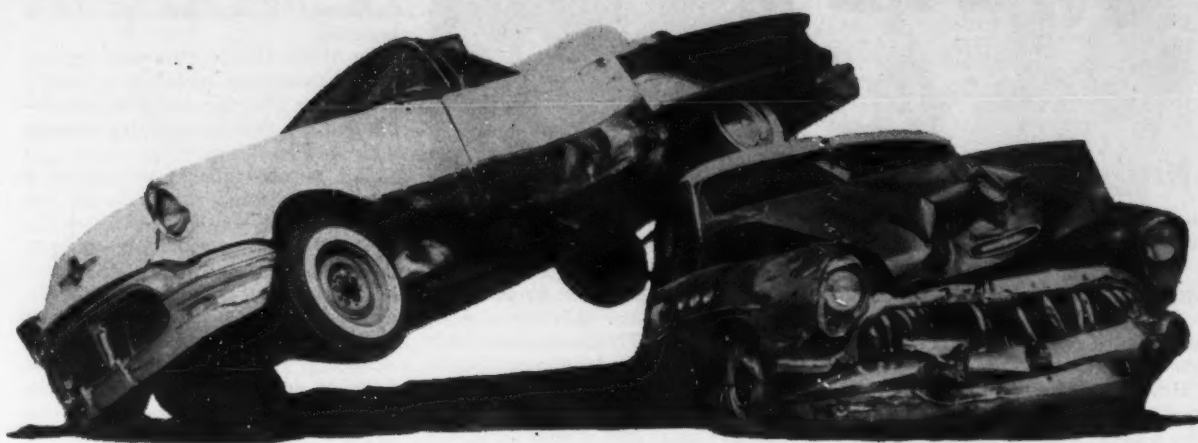
The seventh step has brought me many surprising answers: "Ask Him if He has any special task for you this day. (Wait quietly for a possible immediate answer, but do not be disappointed if no specific direction comes at once. When God wants you for a definite service, He will let you know.)" Somehow it is hard to think of an Almighty God of the infinite spaces of this astronomical universe as being concerned with trivial affairs—sparrows, the number of hairs on your head, a white nylon stole.

Once, during my quiet hour, I asked, "Dear Lord, have You any special task for me to do for You this day?" And instantly, with no possible chance of mistake, came the reply, "Yes, send the stole to Miss Munn." The lovely, hand-knitted nylon stole which I had bought at our church bazaar, to mail to my sister in England, as a Christmas gift!

Why, I hardly knew Miss Munn. She had picked up our acquaintanceship after a lapse of 20 years, through a story of mine she had chanced upon in their little local library. She wrote to me at the time, and sent me a card as each Christmas rolled around.

I knew from her last letter that she was an aged Christian worker, once a trained nurse, and now caring, from the goodness of her heart, for an old, ailing minister, existing on a tiny pension—but that was all.

Still, I sent the stole, with a tactful letter. Months later, I learned through
(Continued on page 93)



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IS THE PROBLEM of traffic safety something which seems outside the range of your women's group's interests and activities? Do you ask, "What could we do about it, anyway?" Perhaps you have never realized what your group *could* do.

"The women of America, working through their churches, can save countless lives by bringing the combined influence of home and church to bear in solving this shameful situation in which we are losing 40,000 citizens a year, maiming over a million and a half, and causing billions of dollars in property loss through traffic accidents alone," says John T. Kenna, director of the Church Safety Activities Division of the National Safety Council, Chicago, Ill.

"Why should church people be interested in safety?" you ask. Earl Hall, newspaper editor and authority on safety makes an interesting point: "We've now gone just about as far as we can with a safety appeal which is addressed mainly, if not solely, to the mind. The appeal from this point on, if we're to get anywhere must also be

directed to the heart and soul and spirit of man."

He goes on to say, "All of us would be amazed by the extent to which safety and courtesy are synonymous. Of all the ingredients which go into this thing called safety, none is quite so important as a decent consideration of the well-being and comfort of others."

"Every enlistee in the crusade for safety, as he proceeds to his hour-to-hour duties would be asking himself, 'Am I by my acts bringing danger to anybody else?' He would be thinking beyond himself."

This sounds strangely like the sort of thing churches have been teaching all along. Shouldn't our Christianity make us more courteous and thoughtful? Shouldn't it make us safer drivers?

AS editor of the Mason City, Iowa, *Globe-Gazette*, Mr. Hall does his bit by not letting a single issue of his newspaper go to press without some publicity promoting safety. He feels that "when nine out of ten people in America want safety—want safety enough to pay the price of safety—we'll be on the

way to having safety almost overnight." Your group can hasten that day by arousing public thinking in your church and community.

Perhaps you should appoint a safety committee. Find out if your community has a safety council set up for this purpose alone, and determine ways you can co-operate with the council. If there is none, you may be able to help get one established.

HOLD safety meetings in your own organization or sponsor such meetings for the entire church. Interest the young people's groups in safety meetings. Distribute accident prevention materials, maintain a bulletin board for announcements, clippings and cartoons. Use motion pictures and film strips demonstrating traffic safety. In short, make your church very safety-conscious. You might want to hold a service sometime at which men and women make a public commitment to practice their religion at the wheel.

In discussion meetings various aspects of the problems of traffic safety can be aired. Here are some possibil-



Luminous braid adds a bit of color to children's outdoor clothing by daylight.



But at night, the braid which glows in the dark may save the children's lives.

ities for topics to stimulate interest:

1. *Safe driving techniques* Base this on the excellent new handbook of the American Automobile Association, "How To Drive." Or have a police traffic specialist talk to your group on the subject.

2. *Safe pedestrian techniques* Were you a reckless pedestrian today? This might be adapted also to a children's group or the "senior citizens."

3. *Legislation* Are outmoded traffic laws causing danger?

4. *Enforcement* Find out for what offences and for how long drivers' licenses are revoked. Is there too much leniency in issuing licenses? Should traffic violators be forced to take a course of training before licenses are renewed?

5. *Teen-age driving* and how citizens of the future can be molded into thoughtful, well-trained drivers. The smart driver is the careful driver.

6. *Personal fitness for driving* Base this on the AAA booklet, "How to Drive." Should drivers be required to review their examinations for drivers' licenses at regular intervals?

7. *Intoxication* Is there sufficient punishment for drunken driving? What is being done to prevent it? What position should a churchmember take toward liquor in view of the driving problem?

YOU may find help for one of your programs in the article, "Are You Christian at the Wheel?" in the December 1956 issue. (Reprints are available at 3 for 25c, 100 for \$6. Address requests to Reprint Dept., CHRISTIAN HERALD, 27 E. 39th St., New York 16, N. Y.)

You may be able to use the statistics in the booklet, "Heedless Horsepower," available free from The Travelers Insurance Companies, Hartford, Connecticut.

Here are some examples of definite action which has been carried out successfully by women's groups:

In Sunrise Park, Minnesota, a campaign began in the new Parkview Congregational Church to distribute a decorative braid to be sewn on clothing, which at night reflects a car's head-

lights back to the driver to make the pedestrian vividly visible several hundred feet away. This braid is available from the Minnesota Mining and Manufacturing Company, 900 Fauquier Avenue, St. Paul 6, Minnesota.

In El Paso, Texas, a women's group held a telephone crusade for safe driving on the Fourth of July and 16 churches rang bells to announce the

starting time of the crusade. Church bells rang in Ventura, California, too, on the Fourth, and traffic safety was mentioned in sermons and church bulletins.

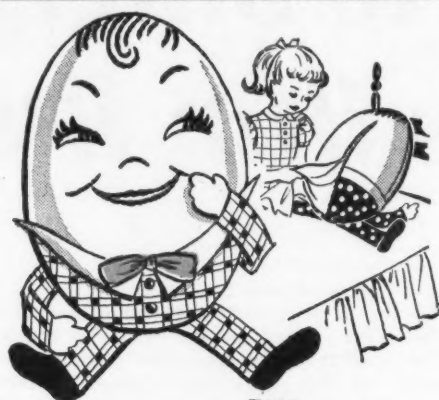
In Akron, Ohio, letters were sent to 150 organizations enclosing a sermon titled "The Christian and His Automobile," urging them to share this message with their members.

Has anyone thought of putting a small picture of Christ inside the car where it will constantly remind the driver of his responsibility as a Christian to drive carefully and courteously?

A famous evangelist urges his audiences to "drive unto others as you would have others drive unto you."

As Earl Hall says, "A way must be found to drive home the idea that observing the rules of safety in everyday life is a cardinal tenet of the Christian ethic which keeps reminding us, 'I am my brother's keeper.'"

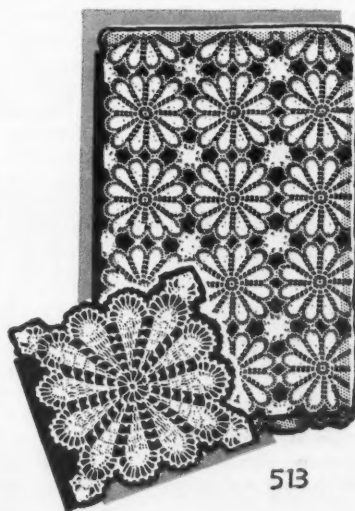
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CHRISTIAN HERALD

SCARECROW PARTY

SCARECROWS provide a gay theme for harvest-time socials at your church.

Ask everyone to come dressed as a scarecrow. This offers all sorts of interesting possibilities from the scarecrow of *Wizard of Oz* fame to a mysterious sleuth-type scarecrow in trench coat and dark fedora pulled well down over the face. There may even be a Sherlock Holmes scarecrow, and of course there will be down-at-the-heels raggedy farm scarecrows, sophisticated gentlemen scarecrows in top hat and tails, and lady scarecrows of all types. Provide prizes for the most original, most humorous, and most typical scarecrows.

Decorate the room with stacks of dry cornstalks and broomstick scarecrows. A large round harvest moon in the background would be nice. To make scarecrows, cut a small hole in the bottom of a large paper bag, and slip the broomstick into it so that the bag covers most of the broom head. Cut the bag off, if necessary, to leave a little of the broom showing above it like hair. Paste colored crepe-paper clippings on the paper bag to form eyes, nose and mouth. Tie a pole or another broom handle as crosspiece for arms, just under the broom head. Dress the broomstick in old clothes or cover with a simple crepe-paper tunic. Alternate boy and girl scarecrows for fun.

Start with a grand march with live scarecrows walking in couples past the judges to the accompaniment of a country fiddler. Assign a topic for conversation. Every so often the leader will ask the boy at the head of the line to move to the rear. Then each boy moves up to the partner ahead. New topics of conversation can be assigned at each change of partners.

Divide into teams for a relay. Provide pairs of white cotton gloves for each team, the bulkier the fingers, the better. Team members take turns putting on the gloves, and walking across the room to a bowl of peanuts, where they must bring back one peanut at a time in their gloved hands to place in bowls held by their team captains. The team bringing back the largest number of peanuts in a given time wins.

"Catching the crow" is played by blindfolding one player who stands in the center of a circle. Nearby is set a tin pan of shelled field corn. A leader points to one of the players, and he must creep up softly and try to get a handful of corn from the pan without the scarecrow in the center hearing him. If the blindfolded player hears him, he points in his direction, and they exchange places. If the "crow" is successful in getting a handful of corn and returning to his place, a new "scarecrow" is chosen.

A hunt for pumpkin seeds hidden about the room is fun, too.

Often we think of apple cider as the only typical harvest-time beverage. But grape juice is also a product of this season of the year; try it for a refreshing change with plenty of buttered popcorn and doughnuts. If you are having supper, make it a good rich country stew with green salad and corn sticks. Pumpkin pie for dessert, of course.

Favors might be candy kernel corn tied up in red bandana handkerchiefs. Or make little scarecrow place favors out of pipe cleaners, twisted into the shape of a man, with a tiny nut cup for the head. Crepe-paper, slashed to a fine fringe, sticking out of sleeves and trousers, will do for straw. THE END

Christian Herald Large Quantity Recipes

HOT SPICED GRAPE JUICE (for 24)

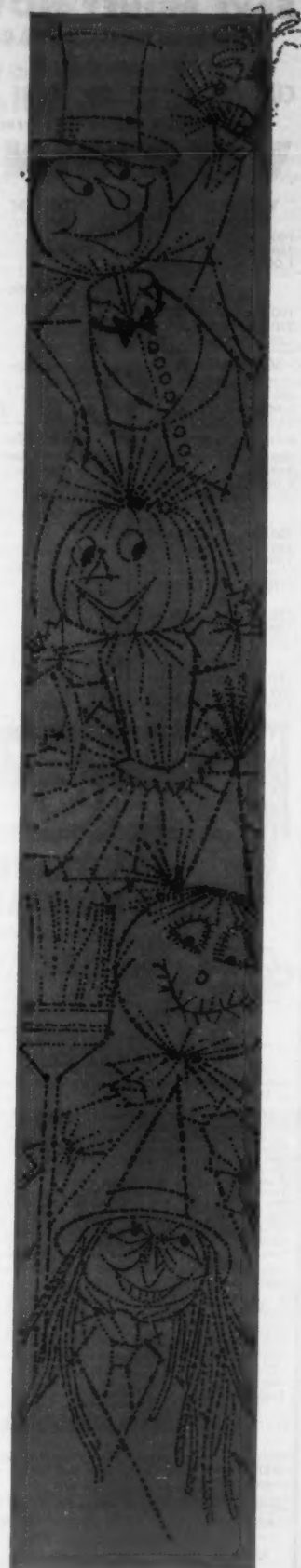
| | | | |
|-------------------------------|----------|---------------------------|----------|
| Bottled grape juice | 3 quarts | Powdered cloves | ¼ tsp. |
| Cinnamon | 1½ tsps. | Hot water | 3 quarts |
| Nutmeg | 1½ tsps. | | |

Combine all ingredients and simmer five minutes. Strain through fine cheesecloth. Add hot water and mix well. Water may be increased or decreased to suit taste. Serve hot.

HOT FRUIT PUNCH (for 32)

| | | | |
|-------------------------|---------|-------------------------|---------|
| Boiling water | 2 cups | Lemon juice | 1 cup |
| Tea | 4 tsps. | Grape juice | 1 cup |
| Sugar | 2 cups | Boiling water | 2½ qts. |
| Orange juice | 2 cups | Orange and lemon slices | |

Steep tea in boiling water for five minutes. Strain. Add sugar to hot tea and let cool. Prepare fruit juices and keep in glass quart jar covered tightly, until ready to use. Then add boiling water, mix all in punch bowl and garnish with citrus slices. Serve while hot. Makes 16 large glasses or 32 small punch glasses.



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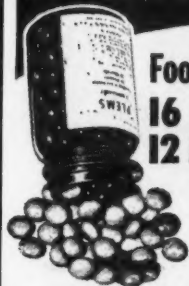
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When Children PRAY

By GERTRUDE D. ROWLAND

ONE Spring morning two years ago, several hundred patients in a big suburban hospital were surprised to find this little grace printed at the top of their daily menu—

*Father, we thank Thee for this food we eat
Help Thy children grow up strong
And help them turn away from wrong. Amen.*

Underneath was written the name of the author—Janet Carolyn Walker, 4th grade, Overlook School. Down at the bottom of the page of the menu was printed this explanation—

"The women's board of the hospital invited school children from 4th through 9th grades to send in a grace to be used on the daily menus. Each day a different grace is selected for this purpose."

The next morning another grace appeared at the head of the menu—

*Dear Heavenly Father, Lord of all
Accept our humble thanks so small.
Help us to look to Thee for grace
To bear our burdens with smiling face. Amen.*

This grace was written by Victor Buksbazen, Jr., 5th grade, Highland School.

Needless to say, the patients were delighted. It made them feel happy to know that local children were trying to cheer them up. In a few days it was no longer necessary to print the explanation at the bottom of the menus. Everyone in the hospital, doctors, nurses, visitors, cleaning women, even the cooks knew about the contest. After a month, everyone requested that it continue. Since the committee had received almost a thousand entries from which to choose, they complied with the request and the contest graces were printed for another month. Some of the graces, although written in all seriousness made them smile—such as this one written by Ben Helverson, a sixth grader at Overlook School—

*God bless the food we eat,
God bless it all.
God bless our daily bread
Which makes us short or tall. Amen.*

Or this one by his classmate, Ann Calhoun—

*A slice of bread, a piece of steak
A great big chocolate sundae.
We thank Thee Lord, whatever it is
Even for fish on Sunday. Amen.*

Or this one by Rob Rau, a fifth grader at Roslyn School, which shows a keen interest in animals—

*Thank you God for the cows which roast beef comes from,
Thank you God for the chickens which roast chicken comes from
Thank you God for all food, pets, and everything. Amen.*

Some of the graces showed a concern for the larger world in which we live. Warren Hollingshead of the 9th grade at Jenkintown High wrote—

Dear Lord, we thank Thee for Thy love;
For all the stars than shine above
We wish that children on every strand
Might know the freedom we understand.
Amen.

Marcy Sheetz of the Roslyn School wrote—

Thank you for our nature
Thank you for everyday
Thank you for our education
Thank you for our great big nation. Amen.

Not all the graces were in verse, although the vast majority were. This one by Regina Schraeder of the sixth grade of Melrose Academy won a prize because it expressed a beautiful thought in as beautiful and as few words as possible.

I thank You, dear God, for being so good to me—for my wonderful parents and family. I am grateful for my faith and for the promise of heaven to come. I am thankful for good health and for a wonderful free country in which to live. Amen.

The whole idea of the grace "contest" was conceived by a member of the Women's Board of Abington Memorial Hospital, a 440 bed hospital in the suburbs of Philadelphia. This member headed the Public Relations Committee, whose object is to win friends and create good will for the hospital. The committee wanted very much to make the children in the many surrounding communities which the hospital serves aware of the fact that this was their hospital—not just a big brick building, but a place where sick neighbors needed to be helped.

Her committee had one year asked the local schools to invite their children to write a letter to a lonely patient. This was only moderately successful. Schools have a busy schedule and it is not their policy to take on too many outside activities, no matter how benevolent. A few letters came in.

The next year the committee suggested a grace "contest." Sixty schools invited their children to enter. Responses flowed in from 21 schools.

A thousand graces poured in. The committee read them all and then asked a local minister, an English teacher, and the president of the Women's Board to be the final judges. Originality and sincerity were what the judges looked for rather than literary ability.

The repercussions of this little contest were far reaching and amazing. The patients were pleased, the teachers were pleased, the children were pleased.

Most heartwarming of all, however, were the letters from parents who wrote to tell that although they never used to thank the Lord for His blessings at meals, since their child had entered the grace contest, it was now a part of their daily family life. END



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NICE LETTERS

(Continued from page 23)

of Joe Smith's house. Joe is momentarily surprised and pleased; if he knew the right person at City Hall he might easily say a personal thank-you, by mail or by phone. But he doesn't. Individuals, you see, don't write personal letters to bureaucrats.

Your mayor makes a speech, and some of his thoughts jibe with yours exactly. If he were your neighbor you'd phone, drop in, write a note. But elected officials are different, you think; they wouldn't want to hear from Jim Brown. You neglect to write the pleasant little letter.

From hundreds of such observations I have evolved what I call Barton's Law. It reads briefly: *Nice people don't write letters. Only the crabs write.*

And how they write! Read the "Letters to the Editor" column in any newspaper and see what people are complaining about. "Let the animals howl," is the way publishers refer to this type of mail. You suspect that some editors start controversies themselves—write a stupid-sounding letter, or praise the unpopular side of some local problem—just to stir up a rumpus.

Watch how it works in your own case. Let something get under your skin and you'll stay mad long enough to find stationery, find a stamp and march that indignant protest right down to the letter-box.

Barton's Law again. The crabs stay mad long enough to write that ugly letter. We feel bored and self-conscious when we point with pride, but virtuous when we view with alarm. Most of us can find the time to pen and mail a scolding letter.

Now let's look at the other side of the picture. Suppose that someone could persuade you that happiness would result if you will write those too-often neglected nice letters?

Our town of Akron had a young and active male citizen. One year he was elected the city's most popular citizen by the Junior Chamber of Commerce. His name was Captain Andy Miller. This extremely popular young man was and is a Salvation Army captain.

At first I wondered at his host of boosters. Then one day I knew.

A new and young newspaper reporter was assigned to hammer out some pieces about local people. He asked me to contribute, and I did. The piece was printed. And Captain Miller, busy as he was, clipped out the item and mailed it to me. He didn't know me well at all at the time, but he wrote:

Mr. Barton:

I LIKE YOU.

Captain Andy

A warm glow came over me when I

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opened and read the Captain's comment. In my business, nice letters are frequent but an unexpected fan-letter from an almost stranger can be a novelty. I pasted his letter in my scrapbook. Come the days when mail is infrequent, I know I will still get a lift from reading Captain Andy's vote of confidence.

That letter demonstrated something I have often argued. Letters don't have to be long; just make your message hearty and prompt. A half dozen words and a signature can be enough.

MESSAGES don't have to be telegraphed, either. A postcard can sometimes do. In fact, I often think a telegram is a postcard sent by someone who couldn't make up his mind three days ago.

I can truthfully say that some of the most rewarding experiences in my life have resulted from the letters I didn't really need to write:

... a little word of encouragement to a local lawyer when a man died suddenly, leaving a bitter sort of will, and the wife committed suicide, leaving my friend as legal guardian of two spoiled and unmanageable kids;

... a word of congratulation to a young man who became president of his firm, after a long apprenticeship which happily didn't get him down;

... a note of wholehearted applause to a lad I met first as police lieutenant, now named our Chief of Police;

... a letter of sympathy (too often, this).

Sometimes a letter has been hard to write. I remember when a young lady, wife of a dear friend, was dying in the hospital. She had cancer. She knew it and we knew it, but she wouldn't permit gloomy talk in her presence. Only the immediate family was allowed to visit.

So I wrote a letter. It commented on her courage in facing repeated operations, her optimism, her delightful personality. I wanted to say farewell without saying it. I sent the letter off with a little prayer that I had said the right thing.

In our small-town friendliness an echo came back to me from the sick-room. The patient had enjoyed my letter. "That Fred Barton certainly has the light touch," commented the patient, bless her heart. Light touch! I drooped for three days after the letter was sent. A good letter of condolence takes something out of you. If you say anything real you have to tear it loose from your soul. Yet I believe it is worthwhile to write those letters of sympathy.

You say you don't know how to write a good letter.

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PHILLIPS' TABLETS

in touch with, form the habit of collecting clippings and advertisements and wisps of news and gossip. When you read an item about a mutual friend in your local paper, ring it with a lead pencil and clip it out. Tuck these paper scraps into an envelope till time to send off your letter. You can send the clippings and let them speak for themselves, or for neatness' sake mention the person concerned in each item and throw the papers away.

Look on your letter as a newspaper and you will find ways to keep it lively and informative.

My mother helped work out a system for letterwriting that lasted over 50 years. She had been one of eight children. They grew up in a small Ohio town, had read from the same books, enjoyed the same friends, shared the same experiences. Then they married and scattered all the way from New England to Nebraska. Letterwriting was tough in the days before R.F.D., before electric light in farmhouses, before modern roads and easy transportation. Writing and sending a letter were a burden.

So Sally in Cortland, New York, wrote to Mary in Somerville, Massachusetts, and Mary added her line and forwarded both letters to George in Vermont. George read the enclosed letters, added his news and comments, and mailed a new envelope, slightly bulkier now, to Linus in Ohio. After Linus were Howard, Hubert, Martha and John, scattered in as many states. And in due time were added various of the children who married and set up their own households, plus various cousins and friends of the family who asked to be included in the Circle.

It became an institution. Today, after more than half a century, the Circle Letter has outlived its original founders. Many who contribute to its feeble successor today have never met many of the other contributors. But it goes on, bringing its news of a grasshopper plague in the farmlands, the birth of a new baby, the other joys and tragedies of a clan.

The Circle Letter always maintained a surprisingly regular schedule. You could procrastinate in writing to cousins Thomas, Richard and Harold. You couldn't temporize with an organization. The Circle Letter idea is not patented. It is still a good idea for any scattered family.

But it's the explosive type of letter I prefer to talk about here. When you feel mad enough to blow your top—please do! Public entertainers need your comments. If a politician you voted into office disappoints you, let him know! By all means never become a jellyfish. Never forget how to express your emotions, how to register a stiff protest.

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NERVOUS

My name is John Winters and "nerves" made my life miserable. So compare my suffering with yours and be prepared to hear the happiest news in years—for men and women of all ages. Yes, I suffered with the agony that so often builds up from simple nervous distress—tensions, fears, anxiety—titters, quivers, flutters, headaches, loss of sleep and appetite. No one seemed to understand. I was growing older, worried about family, job, money, health—almost frantic at times! I tried so many things. Then one day I consulted a famous Doctor in New York. He told me about an amazing new medical discovery—new and different, the safest and greatest of its kind in his long experience. I am so happy I want every one who suffers to know about this wonderful tranquilizing help for feeling calm all day—for sleeping well at night—for feeling free from the fear of "nerves". Please send your name and address and I'll make you a free gift of this most welcome news. John Winters, Apt. 1510 313 E. 53 St., NY 22, NY

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I Wonder

I wonder when I walk in Paradise
If I will care if men are black or white,
Or will the fact that they are there, suffice
My doubting mind that race and race
unite?

Or, if I see a yellow skin pass by,
Will I resent his presence there with me?
I will not stop to gaze and wonder why,
For I shall know that souls are color-free!
And know they do not judge men by their
skin,
Or call these men according to their race.
Oh, I shall know that all who live therein
Are there because their color knew God's
grace!

And when I walk in Zion's majesty,
I wonder what those there will think of me?
—Edwin E. McDonald

Just make sure you're not becoming sour and one-sided. Study to write a pleasant letter for every crabby letter you mail. Then write two nice letters for each sour one. See if that system doesn't give you a pleasant feeling.

When I think of letters I call to mind an incident when Rev. Lloyd C. Douglas was a newcomer to my hometown of Akron. There was trouble with the garbage. So Dr. Douglas fed a letter-head into his typewriter and wrote the city garbage department.

"Dear Sirs," he typed. "The unlovely garbage bucket goes too long neglected. The odors grow worse and worse. Already fair ladies faint and stout men quail when they enter that vicinity. Cannot you come and clean up this mess?"

He sent it special delivery.

The results were miraculous. Almost instantly a special garbage truck called and emptied the garbage container. Service at the Congregational parsonage was never again faulty or late.

Dr. Douglas went on to become the famous author of *The Robe*. But he never forgot, or neglected to use, the kindly approach in writing a letter. In a world where the hasty letters get written, where every irate taxpayer knows how to heap sarcasm and abuse upon an ailing garbage collection service, he knew the power of a human approach.

You and I may never write great books, but we can at least write nice letters. Never be ashamed or timid about writing an encouraging letter. Your nice letter may be the only pleasant one a person under fire receives. It may catch him in a moment of despondency and despair; may make a heap of difference.

Don't go to your grave with the knowledge that people you knew waited for a word of encouragement, and you were too busy, timid or lazy to send it.

This would be a better world if we all wrote some nice letters now. END

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how to use AUDIO-VISUAL AIDS in your church

By WILLIAM S. HOCKMAN

Some New Filmstrips and Films

Mission Study Filmstrips

This fall and winter in our church we will use the color filmstrip *Kimiko of Japan* with our Primary and Junior children. It tells about a Japanese girl of 11, her home, town, church and school. We will use it as the guide suggests and allow plenty of time for the questions it invites. Some teachers will want to use it in their classes. We may invite the children to bring pictures for a collection to be sent to Kimiko and her brother.

We expect to use *It Happens Every Day*, a filmstrip for youth and adults on the subject of "Race." It digs right into this thorny subject. Figuratively speaking, it backs the Christian into a corner and makes him examine his ideas and attitudes. It is good for motivating discussion, reading and study. Our high school young people will build a fellowship program on it. The junior high school young people will see it on a Sunday morning. To get time for discussion we may not have class sessions that day. Instead, we will keep to the theme "Jesus and Race."

To have them handy and because they will be useful next year with many groups, we plan to buy these two filmstrips for our Audio-Visual library. They are available from Friendship Press, 257 Fourth Ave., N. Y. 10.

Great Christians

Our children and youth need to meet great Christians. It helps them mature. It inspires them to think of great things and helps them get clearer ideas of how they wish to dedicate their lives.

For this reason we are glad to see filmstrips appear on Adoniram Judson and Frank Laubach. Judson was America's first missionary. Laubach is our contemporary and the world's greatest teacher of reading. Both these biographical filmstrips can be used with Juniors and others above that age. Commentaries have been recorded on LP (33 1/3) records. We liked the art work in both. The utilization time is about 15 minutes. Produced by Society for Visual Education, they must be bought through your local A-V dealer or your bookstore.

Palestine and Jesus

If children and adults are to understand and appreciate the life, teachings of Jesus, and the events in His life, they need to appreciate the customs, the people and the land of Palestine in Jesus' day. Showing and explaining by pictures are among the best methods for presenting such material. We recommend the color filmstrip, *Palestine in Jesus Day*. Part I (64 frames) portrays the land, the people—their homes, food, clothing, schools and vocations. It also makes evident the influence of the Roman Empire and of religion in their homes and synagogues. Part II (60 frames) depicts Palestinian fishing and farming scenes and portrays religious practices in both local synagogue and the great temple at Jerusalem.

We have added this basic visual aid to our own church A-V library. This filmstrip can be secured for \$10 for both parts complete with printed script and user's guide, from the Christian Education Press, 1505 Race Street, Philadelphia 2.

For Small Children

I have been asked to list some filmstrips for children under nine—the Kindergarten and Primary folk. Apparently there is little material available for the smaller children. There are a limited number of filmstrips for the 6-9 year olds. Some of these can be adapted for the children under 6 years:

Manachan and Koji is a 9-minute color filmstrip. It shows two Japanese children in their home, at play, at school and at church. You can get a Long Playing recorded (33 1/3) commentary as well as a printed script to go with this filmstrip.

Easter Song tells a simple story of a little Korean girl who got a new school dress at Easter time. The art is exceptionally good and the LP-recorded commentary is also commendable.

Market Day In Galilee gives pictures which will help little people better understand many Bible stories. It is in color and has a printed script.

A Puppy for Jose will help the child understand the migrant workers who follow the harvesting of the crops.

The Sabbath in Capernaum shows

what people did on Sunday in the days of Jesus. It gives visual background for many New Testament stories and teachings.

Singing Praises to Jesus can be used to help children understand the Palm Sunday story.

Sea Shells and Coconuts presents Puerto Rican children in a good story which the wise teacher can make meaningful in many ways.

Babu and the Easter Fair tells of a little Christian boy in India who earned a trip to a fair and led the donkey in the Palm Sunday drama.

At Home in Nazareth pictures home life as it very likely was in the times of Jesus. It comes in color and is easy to adapt to many uses.

At School in Capernaum helps the child understand how people went to school when Jesus was a small boy.

At Easter Time in the hands of a wise and careful teacher can help the Kindergarten child understand the Easter story.

Any of the above filmstrips can be ordered through your local A-V dealer and through most denominational book stores.

Preparation for Using Strips

You must prepare yourself, your materials and your equipment. This is imperative.

First, know your filmstrip. Look at it, study it until you know it.

Know your group. This looks easier than it is. Even if you teach the same group regularly, you still should think of *that* filmstrip and your *purpose* in relation to *your* group and in relation to each member of that group. How will they react? Will they accept or reject what you present? Have they prejudices on the subject? Where are they in their attitudes toward this subject or problem?

The next step in your preparation is getting everything ready that has to do with your program. Who is to help you? How much time is needed? When do you begin? Will you use the chalkboard in your presentation or follow-up? What about the screen? Will the room be dark enough for a good image? Will the screen be high enough?

Make your own list and check off your requirements item by item. Practice co-ordinating the pictures with the commentary when the latter is recorded. Check on volume level.

If you are trying to get information from your audience, list some of the items you aim to obtain. If you want to start a discussion, list some of the questions which might be talked over. If you want to motivate to action, suggest some of the things that might be done.

After the most careful preparation, you should pray. Pray for yourself, asking God to use you. Pray for your



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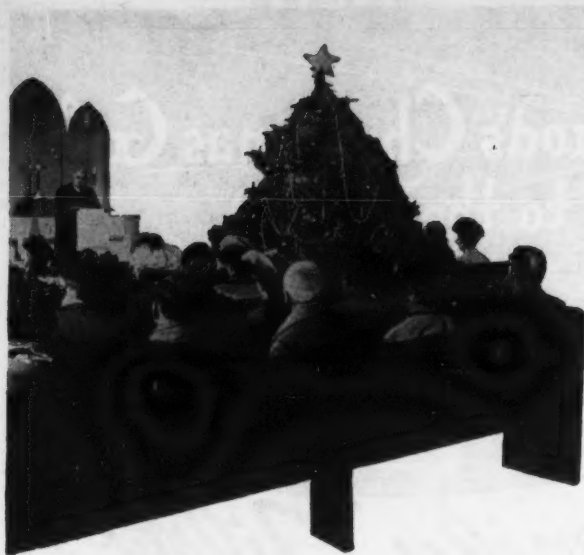
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Social Drinking

The Choice, a 30-minute film, takes us right inside the homes of two socially prominent families. Here we see first hand the dangers of social drinking. This is a film for the whole family and for youth and adult groups in the church. In most instances carefully planned and quiet discussion should follow its presentation. The dramatic situations are real. It holds the interest and gets its message over. Try your local A-V library, or write to Broadman Films, Nashville 3, Tenn.

Films For Family Nights

Many churches are having family-night suppers. Such affairs follow a simple pattern with many variations. The whole family gets together. There is a program around the table—speaker, films, or other presentation. Then age groups or classes meet separately for thirty minutes or so. You have asked for some good films for such an evening. I suggest a few:

Japan is a beautiful 25-minute documentary film in color which young and old will find interesting all the way. You can get it from International Film Foundation, 1 E. 42nd St., New York 17.

Split Level Living is a film story of a teen-age girl who showed her family that to live you must give. The family will talk about it for days. Your local A-V dealer should have this.

We also suggest some other films, all under 30 minutes, available in color and made especially for families: *A Clean House*—consideration for others; *Flying Straight*—honesty is best; *I Don't Want to Win*—keeping to the rules; *A Bigger Reward*—friendship before money; *King of the Block*—thinking of others as well as yourself.

Film on Dating

Junior Highs think and talk a lot about dating and dates. Capitalizing on their interest and by way of meeting a life need, a certain church planned a fellowship program around the motion picture, *Dating: Do's and Don'ts* (Coronet Films, 65 E. South Water St., Chicago 1; 13½ minutes; color or B&W).

The leader and the young people planned the program. A boy introduced the film and asked the group to observe good and bad ways of doing things. After seeing the film the young people practiced correct ways of making a date, of going to the girl's home, of meeting her parents and of serving refreshments.

All were eager to participate. They learned a great deal and liked it. A film plus participation did the trick.

HOW TO OUTLIVE YOURSELF

(Continued from page 53)

are fertile breeding grounds for family discord or expensive litigation.

May you remember, your church, denomination, or favorite religious or charitable organization in your will? Definitely yes. Indeed, the desire to make religious and charitable bequests was one of the important reasons for having wills in the earlier days of Anglo-American law.

Of course, for many churchgoers of moderate circumstances it is simply not feasible to make large benevolent bequests when there is a surviving family to be provided for. In fact, the tendency in the later Middle Ages for persons to attempt to buy their way into heaven by making deathbed bequests to the church at the expense of their families led to certain legal restrictions upon charitable or religious bequests, some of which are still in force today in many states.

These restrictions limit the amount of permissible bequests and have to do with their timing. In New York State, for example, an individual having a surviving husband, wife, parent or child may not leave more than half of his estate over the objection of any of this group. In Pennsylvania, any bequests to charity originally made by a will executed within 30 days of the testator's death may be set aside by a member of the immediate family.

Nevertheless, there are some charitable gifts which many persons in moderate circumstances with close families may still be in a position to make.

First, an outright gift, equal, say, to the amount of your current annual pledge to the church, would not seem to impose an undue hardship on the surviving family. Then again there may be some specific bequest you may make—for example, your historical Bible or valuable religious papers.

If your income does not permit you to make the kind of substantial gift you would like to make during your lifetime to a mission board or college, or Bible society, another possibility would be to assign to the beneficiary of your choice a new or existing life insurance policy.

(If the assignment is irrevocable, the payment of each year's premiums on this policy will be an income tax-deductible contribution.)

Finally, many Christians who have smaller families or who are mindful of the disaster possibilities of the age make one or more charitable organizations the residuary beneficiaries of their estates in the event they should not be survived by spouse, descendants, or any close relatives. Otherwise, if no descendants or close relatives who are named in the will survive, the law will

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give the property to the nearest degree of blood relationship which can be found—regardless of how remote. This has given rise to the colorful expression "laughing heirs," who slap their knee and chortle, "Look, Mabel, \$5,000, and I didn't even know I had a third cousin Charlie!" A carefully drawn will makes sure that the good cause of your choice gets preference over your laughing heirs!

An individual who has a larger share of this world's goods or perhaps no immediate family depending upon him, should be encouraged to make substantial bequests to his church, to church-supported colleges or secondary schools, or for other worthy charitable or religious purposes. Indeed, the federal and state estate or inheritance tax laws favor such bequests by allowing them as deductions in determining taxes.

One method of making charitable bequests widely favored by persons who may later have a widow but not children or descendants immediately dependent upon them, is the leaving of a large part of their estates in trust to pay the income to the widow for her life and at her death to pay the remainder to the religious beneficiary of his choice. Such a bequest, properly drawn, gives an estate tax deduction for the value of the property so bequeathed. The deductible amount depends on the widow's age, which, ordinarily, determines her life expectancy. In turn, this reduction in estate taxes leaves a larger capital fund to produce more income for the widow during her life than she would have had without the charitable bequest of the remainder.

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It is desirable to be as specific as possible as to just what property or how much money is being left to a beneficiary. It is also desirable to be specific in naming by its precise corporate name the religious organization you intend to benefit.

It is not desirable, however, to be unduly specific as to the uses that the beneficiary shall make of this bequest. The ideal form of bequest is, for example, simply: "I give and bequeath the sum of \$1,000 to _____, for its general and unrestricted use."

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☐ \$150,000
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This limitation restricts the immediate benefit to the income from this money, but at least there is no strait-jacketed restriction on the manner in which it may be used.

One of the problems confronting many charitable institutions is the substantial amount of property which is not working at full capacity because it was specifically tied by a will to a purpose which has become outmoded. Where the testator's object has become totally unworkable, impossible or illegal, then the law does make provision for channeling his bequest into some other use as nearly as possible related to the testator's original intention.

If there is some project that you wish to favor, such as a proposed building fund, you are wise to phrase your will in terms of a request, not a direction, so that the trustees are not forever committed to an inefficient or wasteful use of the funds you provide.

But if an individual has a specific project which he declines to put in general or merely advisory terms in his will, then it is desirable to select a relatively short-term project, not one which ties up the funds in perpetuity.

Finally, as a Christian, you should from time to time review your will in the light of any changes in your financial or family circumstances—marriages, births, divorce—automatically revoke his existing will in whole or in part. Thus, although a will does not have any effect until death, it is not a document to be once drawn and forgotten. It should be periodically reviewed at least every five years.

The thoughtful will of the Christian of even modest circumstances makes sure that his aims will be continued, his interests supported, the causes he loved and served strengthened so that they may bless others through the years.

THE END

MR. STICKLE'S M.D.

(Continued from page 26)

just as far off as his dreams of private practice.

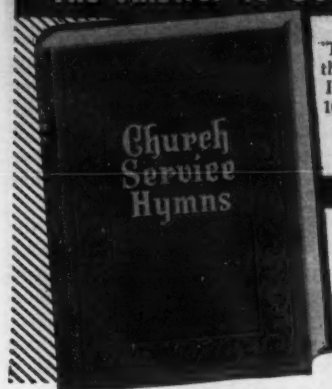
PASTOR LOCKFELT made his weekly trip the next day. A tall thin hollow-chested man, he came in with his usual long strides. "I thought you were going to begin to take care of yourself," said Mrs. Cantwell, giving him one of her rare thin smiles.

The minister's gray eyes twinkled at Meredee. "I'm having myself a last little fling. Afraid I'm going to be a little envious of my successor. Say—how's our little Mrs. Betts?"

"The ladies are all waiting for you in the reception room," said Mrs. Cantwell before Meredee had a chance to answer.

Mrs. Cantwell kept toying with her

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glasses, even after the minister had left the room. "Pastor no doubt feels that Mrs. Betts needs more spiritual advising than the others. She's such an irrepressible somebody. Almost too much for the rest, sometimes I think."

"Oh, no, Mrs. Cantwell," Meredee protested. "She's good for them. Doctor Avery says her influence is like a tonic."

"Well, I don't agree with him," the older woman said sharply. "There's a certain dignity that's been maintained around here—a quiet about our atmosphere. To my way of thinking, Mrs. Betts has upset it. I'm very glad that her relatives can no longer afford to keep her here."

Meredee gasped. "She's—she's going to have to leave? Oh, that's tragic."

"I don't see anything tragic about it," Mrs. Cantwell's eyes were an even colder blue. "I think it's magnanimous for her dead daughter's in-laws to do what they have for her. There are many homes that are less expensive—and more fitting for someone of Mrs. Betts' type."

Meredee turned on her heels. If she stayed another moment, she knew she would say something that would cost her job at Fall Haven.

In the corridor she could hear the voices of Mr. Lockfelt and the ladies. It was bad enough that Pastor Lockfelt was retiring. But for Mrs. Betts to go—wait till Stephen heard it!

Something made her stand at the reception room arch for a minute. Her eyes were misty as she watched Mrs. Betts. "No, honestly, Pastor Lockfelt," she was saying, "my husband was walking down the subway stairs—a little short man he was—when along came a big tall girl in back of him and caught her foot in his overcoat pocket."

Mr. Lockfelt roared over the laughter of the ladies. What fun she was, Meredee thought.

"And Andrew turned to the embarrassed girl, 'My dear, I've had plenty of hands in my pockets, but this is the first foot.'"

Meredee was off in the direction of Stephen Avery's office. He looked just the way she knew he was going to look, when she told him.

"Oh, no," he said, motioning for her to sit down. "I would suggest to Mrs. Cantwell that Mrs. Betts be kept on merely for her morale lifting, but you know that would be like putting a red flag in front of a bull. Frankly, Meredee, I think Mrs. Betts should be told before Mrs. Cantwell tells her."

"I'll tell her, Stephen. I feel—" She broke off, crimson. She had called him Stephen for the first time.

He showed no sign of noticing. "I think that would be very kind of you," he said gently. "Mrs. Betts thinks a lot of you. It will be easier for her."

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The right time to tell Mrs. Betts came the next morning. She was sitting in her usual chair by the bedroom window. She wrinkled her cute nose at Meredee. "Whatever you have on your mind is hopping all over you, Miss Barlow."

Meredee could feel the tears in back of her eyelids. And then, she came out with the truth as gently as she could.

To her surprise, the old lady didn't look the least bit shocked. "I'll make an adventure of anything that's ahead of me, so don't feel sorry for me." She set her lips in mock severity. "Isn't that Mrs. Cantwell calling you?"

Meredee kissed the soft creased cheek. "I'll be back," she whispered.

"Miss Barlow," demanded Mrs. Cantwell, "have you seen Doctor Avery? I've been looking high and low for him. There's a peculiar little man downstairs asking for him. He says his name is Stickler, or some such."

Stephen would be pleased, Meredee thought. That was the little old man he had been telling her about. And then, she caught sight of him—

MATTHEW Stickler's smile lit up the foyer. He rose to meet her, his young old eyes dancing. "My, my, it's good to see a lady walk right into the room. Never have I seen so many peeping females."

"Our ladies don't mean to be rude," Meredee told him. "But they have so few visitors—hardly ever a gentleman."

"Why didn't they say so?" twinkled Matthew Stickler, retrieving his cane as it began to slip to the floor. "Sakes alive, what a carpet. Thick enough to lose your shoes in. Yep, I could use a little visiting. What about Doctor Avery?"

She smiled. "If you'll wait a little while, I'm sure he will be back soon. He would be sorry to miss you. He speaks so highly of you, Mr. Stickler. Tells me that you got him interested in geriatrics."

The little man's face creased fondly. "So Steve hasn't forgotten. For a bit, I— His blue eyes darted around the foyer, and for an instant they shadowed. "I—I never knew old folks had a place like this to live in. Pretty fancy, ma'am. Not quite what I thought Steve—"

"This is a beginning, Mr. Stickler. Dr. Avery has all intentions of going where he is most needed. He is a fine and dedicated man. He—" She broke off flustered. She knew that the step in back of her belonged to Stephen Avery. Now she was watching his look of sheer gladness at the sight of his old friend.

"You should hear what this young lady has been saying about you, (Continued on page 88)

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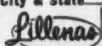
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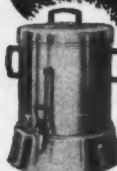
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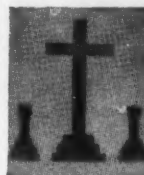
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part of that new book?" asked the wife of the absent-minded doctor.

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Smythe: "I don't know your wife, but, there was a tall, thin woman who rose and said she could not find words to express her feelings."

Browne: "That wasn't my wife."

Trial By Jury

Boy: "Teacher, can a fellow be punished for something he hasn't done?"

Teacher: "Of course not."

Boy: "Well, I haven't done my English."

Grade A or Else

Fred (to his teacher): "I don't want to scare you, Miss Jones, but my father said if I don't get better grades, some one is due for a licking."

Odd-Man Out

Thomas Edison hated formal dinners, which always seemed stuffy affairs to him. One night, at a particularly dull gathering, he decided to sneak away and return to his laboratory.

As he was pacing back and forth near the door, waiting for an opportune moment to escape, his host came up.

"It certainly is a delight to see you, Mr. Edison," he said. "What are you working on now?"

"My exit," replied the inventor.

Fast Thinking

Jack's memory did not have an enviable reputation. So, one day when he returned home, his mother asked, "Jack, did you post those letters for me?"

"Yes, Mother," answered Jack promptly, with an air of pride. "But just as I was about to drop them into the mailbox, I noticed that you had put the stamps on wrong. The foreign letter had the three-cent stamp, and the home letter had the eight-cent. But I fixed it."

"But how did you change the stamps?" asked the mother.

"I didn't—all I did was change the address."—*The Lookout*.

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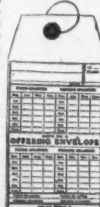


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MR. STICKLE'S M.D.

(Continued from page 85)

Steve," said the little man. "No wonder I haven't been hearing from you—shut up in a palace with a little princess nurse."

Meredee was still embarrassed when Stephen Avery found her later. "Hated for Mr. Stickle to find me here, but now that he's done it, I'm glad. I took him up to meet Mrs. Betts. What a pair they made! Do you know what he's going to do, Meredee? He's going to visit her wherever she goes. And is she thrilled! I tell you, Matthew Stickle is some fixer."

Mrs. Betts was bubbling about her new visitor. "He reminds me just a little of Andrew," she said, "the way he twitches his face and says those funny things. When he got up to go, he said, 'The chairs here are too soft for a bench-sitting man. And there isn't one spot for my cane to doodle.' " Her fetching laugh went up the scale. "What a life he leads, that little man—gave me an idea myself. What's wrong with my getting a room somewhere, and doing a little park sitting?"

Pastor Lockfelt paid his last regular call on the ladies of Fall Haven on Thursday. At the sight of their crest-fallen faces, Meredee was moved almost to tears. More than a few were weeping unashamedly. For once, even Mrs. Cantwell looked faintly sentimental.

Mr. Lockfelt's voice showed his emotion.

"You're going to find Pastor Valentine a very understanding man. He's young in years, but he's mature when it comes to human problems."

Meredee was in the room when he said good-by to Mrs. Betts. "You've been very brave to keep your secret from me," he said to their surprise. "Who told me? A whole flock of hometown birds, and they weren't just gossiping. Everyone wishes you well, Mrs. Betts." He took her tiny hand. "But this I'm hoping—that you get yourself tucked away right close to me. It's only this long drive that my doctor objects to."

Mrs. Betts tipped her head. "I'll tell you who you *do* live close to." As Meredee went out, she heard her telling him about Mr. Stickle.

There was a jolt in store for Mrs. Cantwell. When the news of Mrs. Betts' leaving drifted around, Fall Haven was up in arms. "Without Alicia Betts," said one aged lady, "this place will go back to being a morgue." They stormed her office, led by plump Mrs. Peasley. "Alicia should be allowed to stay at whatever rate her relatives can afford to pay," Mrs. Peasley fired at Mrs. Cantwell.

Mrs. Cantwell bristled. "I'm afraid

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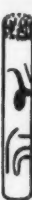
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My Prayer

DEAR LORD, not for the things that men call fair,

For honor, beauty, all the vain display
With which their restless hearts would cheat despair,

But for the costlier joys of life, I pray.

For strength to carry daily burdens sent,

For tender memories of yesterday,

For rest with gathering night, and sweet content

Where'er I am, dear gracious Lord, I pray.

For courage, when within my aching breast

The heavy pain of sorrow throbs, O may

I say, "Thy Will be done," and leave the rest

To Thee, most blessed Lord, For this I pray.

—Adelaide R. Kemp

that can't be arranged," she told them. "This place is run on a thin margin. For the last time, I'm going to say that I'm very sorry."

"She isn't the least bit sorry," said Mrs. Peasley, the others clucking beside her as they went back into their huddle. "She resents Alicia's popularity. She always has. I'll tell you what I'm going to do. I'm going to call up my son—"

Mrs. Peasley had the ball rolling. In no time at all, the campaign for Mrs. Betts was launched. Fall Haven was buzzing as the fund grew and grew. "It seems to me," said Mrs. Cantwell, "that the mail is getting awfully heavy around here. Can't understand it."

Doctor Avery drove up with Mr. Stickle the day the ladies had decided to present their gift to Mrs. Betts. "Mr. Stickle and I are going for a ride," he told Meredee. "Just want to make sure that I won't be needed."

Meredee dimpled. "I'm sure no one's going to be sick today," she said, "unless it's Mrs. Cantwell." She was conscious then that Mr. Stickle was looking at them both with a whimsy that amused and bothered her at the same time. It was almost as though he could read her thoughts.

She turned to Stephen. "Doctor Avery, I'm a little worried. You don't suppose Mrs. Betts' pride is going to be hurt?"

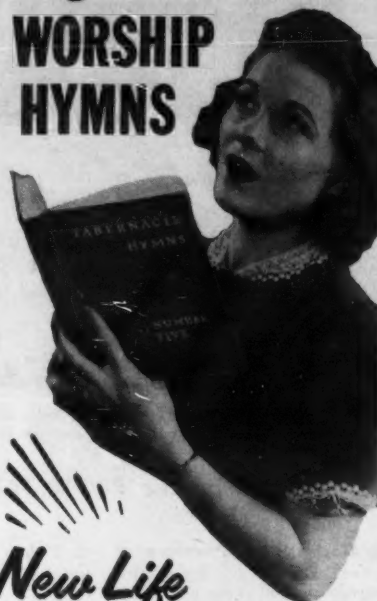
"Of course, it's none of my business," said Matthew Stickle before Stephen could open his mouth, "but Steve here has told me a lot about your little Mrs. Betts. Now, if her friends would say they were awarding her a scholarship—" He held up his cane. "Say, a scholarship in appreciation for what she's done for them. I say, always give a gift as a reward. Saves a lot of pride that way."

Meredee felt like squeezing him.

(Continued on page 94)

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motion picture reviews



In "God Is My Partner" a retired, small-town surgeon is brought into court by his two nephews to restrain him from giving away his money.



A young half-Indian boy befriends the bitter ex-sheriff (Henry Fonda), who helps the young new sheriff (Anthony Perkins) earn "The Tin Star."

Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

★ **God Is My Partner** (Regal, 20th C-Fox) This is a religious film about a retired wealthy surgeon who finds a compelling need to share his money with those who may benefit from it. Convinced that he owes a great debt to God, the doctor determines to give as generously as possible to anyone in need, with the conviction that by so doing he can help them to better lives and at the same time express his gratitude for the blessings he has enjoyed. When the sums get larger and some of the recipients are of questionable character, his two nephews as trustees of the estate bring the doctor into court for incompetence. The story is told in the court room with numerous flashbacks as the testimony is given. The heartwarming, humorous story may help us to realize more fully the meaning of stewardship. **F**

★ **The Tin Star** (Para) An exciting, well sustained western, with emphasis on the thought behind the fast trigger. A very young temporary sheriff has the ambition of being a good one and is willing to learn from an experienced, older man who, besides teaching him to draw quickly in self defense, gives him many good moral principles to live up to. This sound and honest melodrama contains many lessons of charity, cloaked in boots and spurs. The build-up and sequence of plot are masterly in their development. It gives a good insight into the old West. Excellent acting. **A, Y**

Lo, the Indian! (Herbert Morgan, Theatre of Life Series) A documentary film with a story line and narration given by Will Rogers, Jr. It is especially concerned with the Navajo Indians and the difficulties they encounter when away from the reservation in a white man's hostile world. It shows also the constructive influences of such institutions as the Ganado Mission School and the Sage Memorial Hospital in Arizona. It contrasts the shepherd life of the Navajos, some of their customs and beliefs, with the difficul-

ties encountered because of prejudice, the evil of drink, the disillusionment they feel and the disadvantages imposed upon them by some unscrupulous people. Although acted by amateurs, the film has an authentic quality. It is not over-sentimentalized.

A, Y

The Pride and the Passion (Stanley Kramer, UA) C. S. Forester's graphic story, *The Gun*, is reputed to have inspired this spectacular production in Technicolor and Vistavision. The gun is the hero. New characters, plot and circumstances have been substituted. A British naval officer is instructed to contact a Spanish general and secure a powerful gun the Spaniards are using against Napoleon's army. It has been jettisoned to facilitate a retreat which the Spanish guerrillas resent. They decide to retrieve the gun and, with the reluctant assistance of the Britisher, succeed in breaching the walls at Avila and routing the French garrisoned there. This is a heroic tale on a tremendous canvas but it makes only a light impression.

A, MY

The Admirable Crichton (Col) James M. Barrie's whimsical play on the inflexibility of caste among the servants

in the mansions of the British nobility at the beginning of the century is transferred to the screen in an entertaining Technicolor comedy emphasizing satire to the point of caricature. It follows the adventures of Lord Loam, his three daughters, two of their "young men," the butler Crichton and the "tweeny" maid Eliza. They are shipwrecked in the family yacht, stay two years on a deserted tropical island and finally return to their proper settings and lives. All seem rather helpless except for the resourceful Crichton, who takes them and their destinies in hand and becomes master of his tiny kingdom for a season. The characterizations are excellent, always amusing. None of the implications generate much thought. **A, Y**

An Affair to Remember (20th C-Fox) This comedy-melodrama has the quality of slick magazine fiction and the sentimental appeal of well produced soap opera. An artist and an elegant woman café singer meet on board ship and enjoy a quickly developed romance. Because of previous commitments, love suffers a setback until, with the help of complications (automobile accident, illness, doubt and suspense) it will run smooth. This all seems very familiar but the most lavish De Luxe Color production, in CinemaScope, with expensive settings gives it a very high polish.

A, MY

Interlude (Univ) Falling in love with an orchestra leader takes a young woman down new paths. Young, inexperienced, full of the joy of living, this American visitor to Germany and Austria matures through bitter experience. The man she loves is married to a sick wife whose very life depends upon his care and affection. With the courage of her own decency, the girl bravely faces the future to return home to the States. This well directed Technicolor melodrama has an adult theme delicately told, in a background of interesting settings, scenic beauty and

AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People; Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

musical delights. It is well acted, interesting and well resolved. **A, MY**

The Gentle Touch (J. A. Rank) A frank and interesting presentation of the trials and tribulations facing young women entering the nursing profession. No attempt is made to minimize the difficulties of such a career or to glorify the ultimate place a fully trained nurse holds in the professional world. Six attractive young women contribute to the story in showing the various motives for the choice of nursing as a life work. The setting of a London hospital is authentic and brings forth many crucial situations. Two romantic episodes involving promising young doctors add to the film's interest. Fine Technicolor production. Excellent acting. **A, MY**

The Rising of the Moon (WB) A trilogy of sketches illustrating Irish folk songs. Acting is superior to the material dramatized. "The Majesty of the Law" involves the behavior of a bootlegger who insists on going to prison to uphold the proud family name. In "A Minute's Wait," while a train is delayed several times in a station, most of the passengers go wild at the bar and two make a marriage match for their rather silly niece and son. In "1921" a prisoner is helped to escape by those who should uphold the law but whose hate of the British is above their duty. Irish settings are interesting. **A, Y**

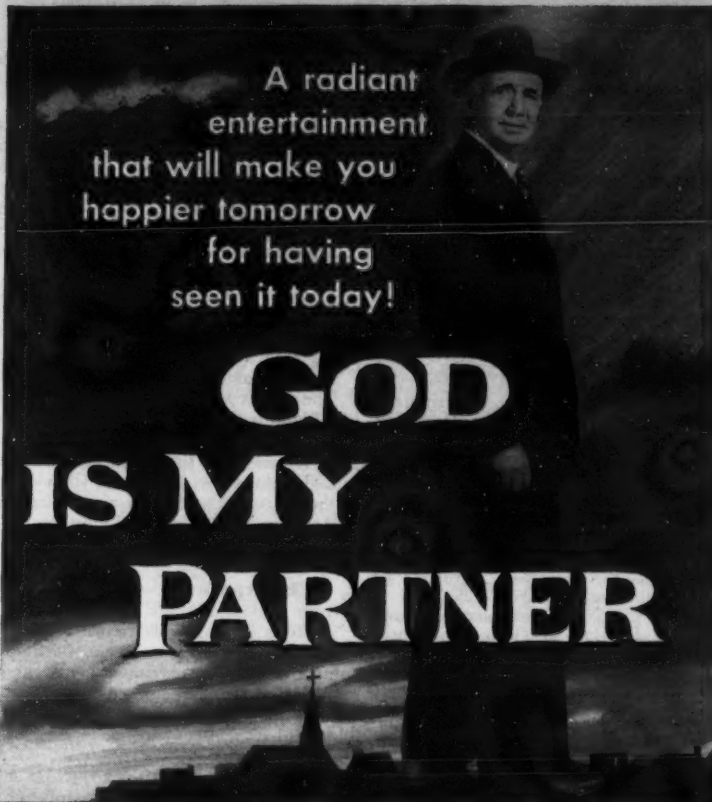
The Monte Carlo Story (Titanus. UA) An attractive man and woman gambling at Monte Carlo each believes the other to be rich and the situation is fully exploited for continental comedy effects. This is complicated with satirical asides on a rich widower from Indiana and his precociously romantic daughter who enter the plot to inject a homespun quality into the proceedings. Well acted for a trite comedy. **A, MY**





Band of Angels (WB) A sadly mishandled melodrama about a man and woman during Civil War days and how they try to find happiness together in spite of her heritage and his past. The daughter of an outwardly rich man learns that her mother was a slave and is sold at her father's death to satisfy his creditors. Everyone seems to be overplaying. A young minister-in-the-making is shown as a pompous hypocrite, the majority of the U.S. Army as a scurrilous lot. This will do nothing to encourage better race relations. Drinking is continuous. Warner-color. **A, MY**

The Golden Virgin (Romulus. Col) A rich Boston socialite, during a visit to Ireland, finds a blind-deaf-mute girl. She brings her to America where the girl improves with the help of a school and Mrs. Landi's devotion. When mistreated by her benefactor's husband the girl receives such a shock that it restores her sight, hearing and speech. Mrs. Landi kills her husband and herself and the girl marries a man who will work with her for the welfare of deaf-mutes. The inspirational first half of this drama is almost lost because of the tawdry last half. The theme is not new. None of the bad features of the plot is (Continued on next page)

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MY DIARY

by

Cynthia Goodwin



The other day I made an important investment in my own children. Purchased *The Book of Life* from Bill Collins. Read from it every night to our youngsters. Bill's happy in his work, his own boss, too. Tells me **John Rudin & Company**,¹ publishers have openings for some representatives. Bill says he's never found a better company to work for.

Being a Sunday School teacher, I can appreciate the importance of placing good Christian literature in the hands of our students. It was at my suggestion that the Adult and Young People's Department in our Sunday School are switching over to NSSA lessons. We purchase them through **Union Gospel Press**.² They sent us \$1 worth of samples free!

The other day I ran across the best assortment of tracts I've ever seen. Attractive art work. Sparkling colors. Over 225 titles to choose from. Excellent salvation tracts. Tracts on swearing, drinking, false isms, tithing, holidays. Eleven for Christmas alone! Beautiful poetry and postcards for the sick. **Faith, Prayer and Tract League**³ will send 40 samples free, plus a catalog.

It's a wonderful feeling to meet with our children every night and have family devotions. It's meant so much more to us since we've built a good sacred record library, too. **Audio Bible Society**⁴ made it possible for us to buy a record a month plus receive free a \$65 record storage cabinet. No contract.

Tom tells me our church is saving money by buying **Mimeo Stencils, Ink, paper and equipment** wholesale from **Mishek Company**.⁵ They have Stencils for every make duplicator. Every church worker and pastor should have their wholesale catalog. It's free. Tremendous savings.

Christmas is just around the corner. Was so happy to receive my sample shipment of Scripture Christmas cards from **C. W. Boyer Company**.⁶ Their Lord's Prayer Pen is amazing, too. You read Prayer thru lens in top of pen. We'll use our profits to equip our new rumpus room for Christmas. We're thrilled with this extra income. Boyer will send you wholesale list and jumbo kit, too.

Our Sunday School class received some valuable material that really sparked missionary interest. **The Sudan Interior Mission**⁷ sent us copies of "African Challenge" to introduce us to their new campaign to place modern high speed printing presses in the heart of Africa. S.I.M. will send you or your Sunday School class their sample kit. How many can you use?

Have been reading an amazing exposé of Jehovah's Witnesses. Titled "Thirty Years a Watchtower Slave" by W. J. Schnell. So popular that in less than a year **Baker Book House**⁸ has published 40,000 copies. Exciting, revealing. Everyone should have a copy. \$2.95 at all Christian bookstores. Or use coupon below. I'll be glad to see that it's sent you.

Please send me, Cynthia, more information on the below items I have circled.

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CYNTHIA GOODWIN
Box No. 21A Huntingdon Valley, Penna.

condoned but the story is mainly about people devoid of principles. **A**

Bernardine (20th C-Fox) The growing pains of a group of high-school boys and the frustrated love affair of one of them are treated in comedy fashion, making room for the popular young singer Pat Boone to act and sing well. It is a super production about a couple of spoiled youngsters. **A**

Love in the Afternoon (AA) This tongue-in-cheek romantic comedy features a young unsophisticated French girl and a much older rich American Casanova. The girl is in love with love and neither intends a serious affair, but the man is caught in his own toils. The girl's father is unknowingly the cupid of this situation and because he is Maurice Chevalier and the place Paris, this acquires spicy flavor. Acted with sophisticated lightness, except when the romantic tycoon gets drunk. **A**

Checkpoint (J. A. Rank) An adventure melodrama set in the auto racing contests in Italy. The sense of danger is carried right into audience participation and the film re-creates the excitement, cold-bloodedness and driving ambition that can go with the racing world. A sordid story. Beautiful scenery. **A, MY**

House of Numbers (MGM) A prisoner in San Quentin successfully escapes with the help of his wife and brother, but

realization of the man's dangerous character prompts them to co-operate belatedly with the law. Details of the escape are minutely given and suspense keeps on mounting. The picture has an authentic quality but dubious implications. **A**

Loving You (Para) A friendless young man reared in an orphanage finds a friend in a woman show-manager and skyrockets to popularity with teen-agers because of his singing, guitar playing and "rock and roll" gyrations. This is an apologia for Elvis Presley. It will undoubtedly bore many and interest an equal number. Visitation and Technicolor. **A, Y**

The Black Tent (J. A. Rank) This Technicolor melodrama with a North African setting tells a romantic and heroic tale related to the El Alamein campaign of World War II. The desert life of the nomadic Bedouins shows interesting sidelights. Difficult situations are honorably solved. Well acted. **A, Y**

The Curse of Frankenstein (WB) A gruesome retelling of the fantastic tale. The unfolding of the plot is heightened by the use of WarnerColor and includes all the sordid and ghastly details of the Frankenstein legend. **Objectionable**

Apache Warrior (Regalscope, 20th C-Fox) This pedestrian western has a number of incongruities and inconsistencies, some brutality. **A, Y**

POLIO TAUGHT ME TO PRAY

(Continued from page 43)

right arm would prevent me from using crutches. That meant the outlook for walking was not too favorable.

I prayed fervently that I would walk again. I was glad that the same religious spirit I had found earlier was present also in the men's polio ward at the rehabilitation hospital. There were twenty-two adults, Protestant, Catholic and Jewish, in the ward. It was not necessary to urge the men to attend religious services.

In the pools I learned to balance myself with parallel bars. In occupational therapy the instructors sought to retrain the remaining muscles in my right arm to do the work of the important muscles I had lost to the polio virus. The rehabilitation department always amazed visitors. Here we learned to manage our daily activities and situations we would encounter "outside." There were bus steps, train steps, ramps, a telephone booth, curbs, a kitchen where girls on crutches, braces or in wheelchairs learned to prepare a meal and handle appliances.

THROUGHOUT April and May strength returned to my legs. At last the important day arrived when the doctors, making their rounds, were to watch my feeble attempts to walk between two bars and decide if I was ready for braces.

I was tense as I saw the doctors carefully observing me from the sidelines. My therapist lugged me to my feet between the two parallel bars and tied a stout cloth strap around my waist to break my fall should I lose my balance.

With my good left arm steadying me, I started to walk, lifting my knees in an exaggerated motion. I trembled with weakness and emotion; I felt clammy cold. I breathed a prayer—God help me show them I can walk!

One of the doctors was watching me closely. Then he smiled and said to the others, "No braces. His potentiality for walking looks good." To me, "You're doing fine, Dick."

I sagged in relief. There would be no braces! I would walk! Out of seven fear-ridden months had come this miracle.

I SPENT thirteen months in the hospital. When I left, I used only a cane to walk. I discarded this several months later. My arm is showing a slow improvement.

During the early months of my illness when I felt depressed, my therapist told me that polio takes away but also bestows. I believe her now. Polio pushed me into finding the inner strength of religion, which will help me through difficult situations the rest of my life.

THE END

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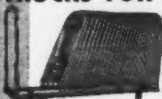
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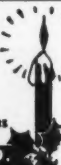


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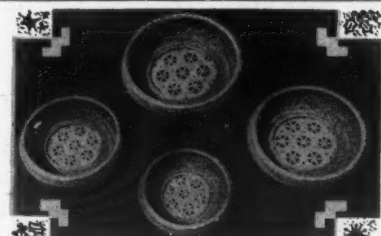
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MY EAGLE WINGS

(Continued from page 68)

an odd coincidence—or God's plan—that she had fallen about that time, and broken brittle old bones. In her lonely helplessness she must have been on God's heart. He wanted her to have a friend in her need.

My sister? Oh, she wrote she'd rather have money; that she was too stout for stoles!

The eighth suggestion is a joy to take: "Pray confidently for your family, your friends, your church, for God's Kingdom, and for all men." So many of my friends have troubles, cares, problems. I carry their burdens to God, and sometimes, in my quiet hour, He shows me how I can help them to bear them. I never cease to marvel how many times God shows me how to answer my own prayers.

I pray for my church. I pray for all missionaries—especially the young and the new—and I say a very special prayer for a local church "sister" who irritates me, good soul that she is. The nicest thing about this praying for others is that it overflows from the quiet hour into the whole day. As I walk to work, I find myself praying for the blind man who stands at the corner of the next street, his new Seeing Eye dog at his feet.

I pray a quick little prayer for the people I pass, as I glance at their always-in-a-hurry faces. Often, they suddenly smile at me, as if they should know me, but don't. I like to think some friendly vibrations have gone out from my soul to theirs, like a spiritual handclasp.

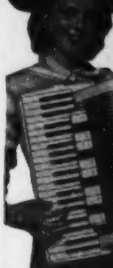
The last suggestion, "Request increased faith, and greater sensitiveness to His response to your prayer," reminds us that the "foolishness" of faith is the real wisdom. My Bible opens of its own accord to Mark 11:22-24. "And Jesus . . . saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I memorized that faith formula years ago. "The page" challenged me to prove it. I am proving it now, every day of my life. I am removing hills. The mountains await me!

Fortified, I go to meet the day with glad confidence. Now, I see God in every living thing, in the lovely flowers in the gardens I pass, in the white Alps of clouds in the heavenly blue of the sky, in the birds wheeling overhead.

And I, too, have wings! THE END

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MR. STICKLE'S M.D.

(Continued from page 89)

And then, she couldn't get to Mrs. Peasley fast enough.

At four o'clock the front lounge was full of silver service and curled old heads. Never, thought Meredee, had the ladies looked so festive and excited. She was happy to hear Stephen's voice in the hall, to know that he was back in time for the presentation. He had picked up Pastor Lockfelt, and Mr. Stickle was still with him.

"Here's that clever little man again," said Mrs. Peasley. "Ssh, girls—Alicia is coming down now. Now, remember, she's to think it's an ordinary tea—"

"Well, this is indeed a party," said Mr. Lockfelt with a wink for Meredee. He was obviously enjoying Mr. Stickle, who looked small and pink beside him.

Stephen joined Meredee. "Things are ticking along very nicely, aren't they?" he whispered. "Look at Mrs. Betts. You'd think everything was fine with her. As far as she knows, she's leaving next week. What a gal—"

She was glad to look at Mrs. Betts and just to nod her head. Why couldn't she feel at ease with Stephen? Why couldn't she?

"Never have I seen such devastating ladies," Mr. Stickle was saying, his face twinkling all over. "One prettier than the other—"

With that, Mrs. Betts seated herself between him and Pastor Lockfelt. "I mustn't miss a word of this," she said, wrinkling her nose at Matthew Stickle.

Mrs. Peasley hurried over to her. "Alicia, we have something else I'm sure you wouldn't want to miss—" Her chin came up, and she launched her wordy speech.

"... And so, my dear," she reached the peak with everything she had, "we award you the Alicia Sydney Betts Living Scholarship for indispensable service to us of Fall Haven."

Mrs. Betts gasped and grabbed Mr. Stickle's arm. "Oh, my, I don't know what to say. Oh, my."

Matthew Stickle patted her hand. "There is no acceptance speech more effective than 'Oh, My,'" he said warmly.

"But service—" Mrs. Betts was on the verge of tears. "What service? All I've done is sit. I haven't—"

"Ma'am," cut in Mr. Stickle, "there are those who sit and sit—and those who sit and serve. No such thing as a useless life if the heart goes on giving. And there's always something to do as long as there's something needed. You did it, Mrs. Betts. Your scholarship proves it."

There was silence. Meredee saw the expression in Pastor Lockfelt's eyes turned upon the little old man's face. She saw the fond admiring twist of

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Stephen's lips and could feel his af-
fection for Matthew Stickle who had
guided him. Her heart filled. He was
a young man who served the old, and
wanted to. It was a beautiful thing.
And then, again she was looking at
Mrs. Betts. Thanks to Mr. Stickle, she
looked proud. Touched and grateful,
but proud.

Again there was the sound of tea-
cups.

Meredee had Mrs. Betts by the arm
when they left the lounge. Suddenly
the little old lady was herself again.
"Imagine, Miss Barlow—a scholarship
in an old ladies' home—did you ever
hear of such a thing?" Meredee wasn't
listening. Stephen Avery was beckon-
ing to her. His lips were forming words
that she could read. "I'll see you after-
ward."

She went to her room and combed
her hair again. The sight of her own
face surprised her. Soft-skinned and
rosy. And her eyes—so shining and
dark in their blueness. When had she
looked like this? And felt like this?
She was still feeling it later when she
went down to Stephen's office.

"I could hardly wait to talk to you,"
he said. "Didn't it go well though? I
tell you, Matthew Stickle is a genius."
"Oh, yes, she was so happy. She just
bubbled all over. That scholarship idea
was priceless. It—"

"I wasn't thinking about Mrs. Betts,"
he interrupted. "I was worried about
her, Meredee, but not too worried.
That little lady could go to a state
home and warm the place up, herself
included. It was Pastor Lockfelt I was
concerned about until today. I didn't
tell you, but that man has been eating
out his soul about retiring. Matthew
Stickle was the best thing that could
have happened to him. You should
have seen him when he got out of the
car tonight. He looked like a different
man."

"Oh, I'm glad," she said. "I didn't
realize."

He told Mr. Stickle that he should
be a doctor. And Mr. Stickle said he
was, after a sort. Except that his M.D.
stood for 'Much Dynamite.'"

For the first time, Meredee laughed
naturally in Stephen Avery's presence.
If she could only always feel like this
with him, she thought.

"Meredee—" He came closer. "Mat-
thew Stickle said something to me on
the way over here. He said, 'Boy, how
could you work in a place like that,
and not notice what a little sweetheart
that nurse is?' He took Meredee's
hand in his big one. "That isn't true.
I have noticed. I was just going to
wait a little longer before I talked
about it, hoping like anything that
you'll want to listen."


"I do want to listen," she said. "Like
anything."

THE END

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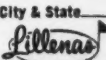
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Church vs. Christ?

TO THE EDITORS:

Howard Conn's splendid piece, *Is the Church Replacing Christ?* (Aug.) is moderate, fair and goes right to the heart of the matter. You have rendered a great service in publishing it in the interests of freedom. Why do many denominational leaders react with so much emotion to any criticism of the ecumenical movement?

New York, N. Y. IRVING E. HOWARD

. . . To accuse those who take our Lord's prayer in the 17th of John seriously of an attempt to substitute church for Christ seems a bit farfetched to me. Is it proper to condemn the whole ecumenical movement because of the imperfections of some men? Paul likens the unity of Christ and His Church to that of man and wife and I hardly think he meant as many wives as Solomon had.

Monmouth, Ill. O. L. WILLSON

. . . The article disturbs me. I have read nothing before on his idea of a group of "head folks" wanting to make one joint group of all Protestants. That would verge on dictatorship, and folks join the denomination they like for its customs rather than its beliefs. Why should anyone want to combine all Christians into one group?

Riegelsville, Pa. MRS. FLOYD W. RAY

. . . I have read the article by Howard Conn and think it is superb. Is there any possibility that reprints of his article might be made available for a wider distribution?

Boise, Idaho NEIL H. SWANSON, JR.

• Reprints are available at the rate of 3 for 25c, 100 for \$6.00. Write Reprint Dept., Christian Herald, 27 E. 39th St., New York 16, N. Y.

Teen-Age Vandals

TO THE EDITORS:

The article *Teen-Age Vandals Attacked My Home* (Aug.) is fine. Something surely needs to be done. I think too much stress is put on entertaining teenagers. They need to learn responsibility. It is a parent's duty to teach them how to work.

Alvordton, Ohio

MRS. CHESTER KINTNER

. . . After reading the article we remarked that we couldn't imagine such things happening here in the U.S. It is hard for us in small towns to realize that teenagers can become so unruly. America better wake up

and become more concerned over the young teenagers.

New England, N. Dak. EVELYN KOLLER

. . . The description brings out clearly actions and problems that need correction but does not give a clue as to the cause. May I suggest that it is the same that caused the kingdoms of Judah and Israel to be punished? This nation for years now has forsaken God. Its rulers and politicians have served godless aims, consorted with godless nations, have deferred to whims and policies of nations who openly flaunt our God so that now our whole nation is infiltrated with godless ideals. We have expelled all talk of God, the Bible and Christian ideals from our public schools. Our churches preach a wishy-washy sort of Supreme Being who will stand for almost anything. Is it any wonder that today's teenagers are so wild and the parents do not know how to control them!

Fort Wayne, Ind. RICHARD FOWLER

Two Authors?

TO THE EDITORS:

I noticed on your "I Remember" page (Aug.) part of a poem of which I am very fond, beginning, "You ask me how I gave my heart to Christ." Many years ago a visiting minister gave the entire poem from memory. I later wrote him for a copy of it. Since he gave no author's name, I had a number printed to send to friends. One such copy fell into the hands of a woman in Pennsylvania who wrote me the story of the poem. She was a personal friend of the author and his family.

The author's name is Dr. Wilbur Elmore who was for some 35 years a missionary in India. Later he was on the staff of the Eastern Baptist Seminary in Philadelphia and in 1935 the Lord called him home. The poem first appeared in the *Watchman Examiner*.

So. Pasadena, Calif.

M. WINIFRED RICHARDS

. . . In the August "I Remember," a verse of a poem sent in by Mrs. Howard Squire, Melford, Michigan, was marked "anonymous" but I remember this as the first verse of a sacred solo by Harriet Ware, and I think both words and music were attributed to her. This song was published about 1910, I think.

Magnolia, Ark.

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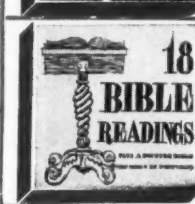
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| 5. Do Remember Me | 15. Somebody Touched Me |
| 6. A Lot Of Heaven | 16. I'm Bound For The Kingdom |
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